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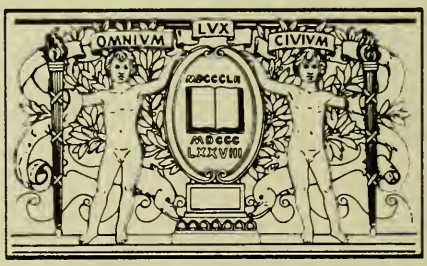

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THE POURTRAICTVRE OF THE LEARNED Mr. WILLIAM CAMDEN: ALIAS CLARENTIVS.
Whilst this ILE of GREAT BRITTAINE, keepes ỹ name,
CAMDENS BRITTANIA shall Improue his FAME.

REMAINES CONCERNING BRITAINE:

THEIR

Languages.	*Empreſes.*
Names.	*Apparell.*
Surnames.	*Artillarie.*
Alluſions.	*Wiſe Speeches.*
Anagrammes.	*Proverbs.*
Armories.	*Poeſies.*
Monies.	*Epitaphes.*

John Pitchford 1730

VVritten by VVILLIAM CAMDEN
Eſquire, Clarenceux, King of Armes,
Surnamed the LEARNED.

The fift Impreſſion, with many rare Antiquities never before imprinted.

By the induſtry and care of
IOHN PHILIPOT,
Somerſet Herald.

LONDON,
Printed by *Thomas Harper*, for *John Waterſon*, and are to be ſold at his ſhop in *Pauls* Church-yard, at the ſigne of the Crowne, 1636.

Acc. 99-266

TO THE HIGH AND MIGHTY PRINCE, *CHARLES LODOWICK*,

By the Grace of God, Prince Elector, Arch-Dapifer and Vicar of the Sacred Empire, Count Palatine of the ancient Principality of the *Rhene*, Duke of *Bavare*, and Knight of the most illustrious Order of the GARTER.

SIR:

IT hath pleased your Highnesse to acknowledge to have received much contentment in reading the description of Great Britaine, made by *William*

Camden Eſquire, Clarenceux, King of Armes. And this Booke being the remaynes of that greater worke was collected by him, and being now (with ſome Additions of mine) to be Printed, it moſt humbly craves Patronage from your Highneſſe. The Author was worthily admired for his great Learning, Wiſedome, and Vertue, through the Chriſtian world. And as *Plinie* ſaid to *Veſpatian*, *Benignum etenim eſt & plenum ingenii pudoris fateri per quos profeſſeris*; it were a crime moſt wicked if I ſhould not acknowledge to have received many helpes and much furtherance from him in the profeſsion and quality wherein I ſerve his Majeſtie. But while I am mentioning Benefits, I were worthy of the fouleſt cenſure my ſelfe, if I ſhould not confeſſe that the

the greateſt happineſſe that ever hath or can befall me, was my imployment for the Preſentation of the moſt Noble Order of the *Garter*, to your Highneſſe in the Army at *Bockſtell*. And ſtanding thus deeply obliged, I ſhall ever pray, that ſucceſſefull and perpetuall felicity may crowne your Highneſſe, and that in your Princely Clemency you will afford a gratious acceptance to the humble indeavours of

Your Highneſſe thrice humble

and moſt faithfull ſervant,

IO. PHILIPOT,

Somerſet Herald.

BRITAINE.

WHereas I have purposed in all this Treatise to confine my selfe within the bounds of this Isle of *Britaine*, it cannot be impertinent, at the very entrance, to say somewhat of *Britaine*, which is the onely subject of all that is to be said, and wel known to be the most flourishing and excellent, most renowmed and famous Isle of the whole world: So rich in commodities, so beautifull in situation, so resplendent in all glorie, that if the most Omnipotent had fashioned the world round like a ring, as he did like a globe, it might have been most worthily the onely gemme therein.

For the ayre is most temperate and wholsome, sited in the middest of the temperate Zone, subject to no stormes and tempests as the more Southerne and Northerne are; but stored with infinite delicate fowle. For water, it is walled and garded with the Ocean most commodious for traffieke to all parts of the world, and watered with pleasant fishfull and navigable rivers, which yeeld safe havens and roads, and furnished with shipping and Sailers, that it may rightly be termed the *Lady of the Sea*. That I may say nothing of healthfull Bathes, and of Meares stored both with fish and fowl; The earth fertile of all kinde of graine, manured with good husbandrie, rich in minerall of coals, tinne, lead, copper, not without gold and silver, abundant in pasture, replenished with cattell both tame and wilde, (for it hath more parks than all *Europe* besides) plentiful-

ly wooded, provided with all complete proviſions of War, beautified with many populous Cities, faire Borroughs, good Townes, and well-built Villages, ſtrong Munitions, magnificent Pallaces of the Prince, ſtately houſes of the Nobilitie, frequent Hoſpitals, beautifull Churches, faire Colledges, as well in other places, as in the two Vniverſities, which are comparable to all the reſt in Chriſtendome, not onely in antiquitie, but alſo in learning, buildings, and endowments. As for government Eccleſiaſticall and Civil, which is the very ſoul of a kingdome, I need to ſay nothing, when as I write to home-borne, and not to ſtrangers.

But to praiſe *Britaine* according as the dignitie thereof requires, is a matter which may exerciſe, if not tire the happieſt wit furniſhed with the greateſt varietie of learning; and ſome already have buſied their braines and pennes herein with no ſmall labour and travell: let therefore theſe few lines in this behalfe ſuffice, out of an ancient Writer. *Britaine, thou art a glorious Iſle, extolled and renowned among all Nations; the navies of* Tharſis *cannot be compared to thy ſhipping bringing in all precious commodities of the world: the Sea is thy wall, and ſtrong fortifications do ſecure thy Ports: Chivalrie, Clergie, and Merchandize do flouriſh in thee. The* Piſans, Genoveſes, *and* Venetians *do bring thee Saphires, Emeralds and Carbuncles from the Eaſt:* Aſia *ſerveth thee with ſilke and purple,* Affrica *with Cinamon and Balme,* Spaine *with Gold, and* Germanie *with Silver: Thy Weaver* Flanders *doth drape Cloth for thee of thine owne Woull; Thy* Gaſcoigne *doth ſend thee Wine: Bucke and Doe are plentifull in thy Forreſts: Droves of Cattell, and Flocks of Sheep are upon thy Hills: All the perfection of the goodlieſt Land is in thee: Thou haſt all the Fowl of the ayre. In plenty of Fiſh thou doſt ſurpaſſe all Regions. And albeit thou art not ſtretched out with large limits, yet bordering Nations clothed with thy Fleeces, do wonder at thee for thy bleſſed plenty. Thy Swords have beene turned into Plough-ſhares: Peace and Religion flouriſh in thee; ſo that thou art a mirrour to all Chriſtian Kingdomes.*

Gaſcoigne then under the Crown of England.

Adde

Adde hereunto (if you please) these few lines out of a farre more ancient *Panegyrist* in the time of *Constantine* the Great. *O happy* Britaine *and more blissfull then all other Regions: Nature hath enriched thee with al commodities of heaven and earth, wherein there is neither extreme cold in Winter, nor scorching heat in Summer; wherin there is such abundant plenty of Corne, as may suffice both for Bread & Wine: wherin are woods without wilde Beasts, and the Fields without noysome Serpents; but infinite numbers of milch Cattell, and Sheep weighed down with rich Fleeces: And that which is most comfortable, long dayes, and lightsome nights.*

So that, not without cause, it was accounted one of the faireſt and moſt glorious Plumes in the triumphant Diademe of the Roman Empire, while it was a Province under the same; and was truly called by *Charles* the Great, *The Store-house, and Granary of the whole Western world.* *Alfredus Rhivallensis.*

But whereas the said *Panegyrist* falleth into a gladsome admiration, how from hence there hath risen gracious Princes, *As good Gods honoured throughout the whole world:* That if ever, as it was lately to our glorious joy evidently, and effectually verified in our late Soveraigne, of most deare, sacred, and ever-glorious memorie Q. *Elizabeth*, the honour of her time, and the mirrour of succeeding ages: so with an assured confidence, we hope it will likewise be proved true in her undoubted and rightfull successour, our dread Lord and Soveraigne. That to his endlesse honour, *Mercy* and *Truth*, *Righteousnesse* and *Peace* may here kisse together; and true *Religion*, with her attendants *Joy*, *Happinesse*, and *Glory*, may here for ever seat themselves under him; in whose person the two mighty kingdomes of *England* and *Scotland* hitherto severed, are now conjoyned, and begin to close together into one, in their most ancient name of *Britaine*.

If any would undertake the honour and precedence of *Britaine* before other Realmes in serious manner (for here I protest once for all, I will passe over each thing lightly & slightly) a world of matter at the first view would present

it selfe unto him. As that the true Christian Religion was planted here most anciently by *Joseph* of *Arimathea*, *Simon Zelotes*, *Aristobulus*, yea by Saint *Peter*, and Saint *Paul*, as may be proved by *Dorotheus*, *Theodoretus*, *Sophronius*, and before the yeare of Christ 200. it was propagated, as *Tertullian* writes to places of *Britaine inaccessa Romanis*, whither the *Romans* never reached, which cannot be understood but of that part which was after called *Scotland*. The kingdomes also are most ancient, held of God alone, acknowledging no superiours, in no vassallage to Emperour or Pope. The power of the Kings more absolute, than in most other kingdomes, their territories very large; for the Kings of *England*, beside *Ireland*, have commanded from the Isles of *Orkenay*, to the *Pyrene* Mountains, and are *de jure*, Kings of all *France* by descent. The Kings of *Scotland*, beside the ample realme of *Scotland* commands the 300. Western Isles, the 30. of *Orkney* and *Schetland*. Also, which was accounted a speciall note of majesty in former ages, the Kings of *England*, with them of *France*, *Jerusalem*, *Naples*, and afterward *Scotland*, were anciently the onely anointed Kings of Christendome: which manner began among the *Jews*, was recontinued at length by the Christian Emperours of *Constantinople*, with this word at the anointing, Γ'ὰν ἁγιῶ, that is, *Be holy*, and Γ'ὰν ἀξιῶ, *Be worthie*; and from thence was that sacred ceremonie brought to us and the other kingdome. In respect whereof our Kings are capable of spirituall jurisdiction, according to that of our Law, *Reges sacro oleo uncti sunt spiritualis jurisdictionis capaces.*]

Tho. Moore in the Debellation Parl. 43. Ed. 3.

Curopales.

Term. Hilarii 33. Edw. 3.

As for that admirable gift hereditary to the anointed Princes of this Realme, in curing the *Kings Evill*, I referre you to the learned Discourse thereof lately written. Neither would it be forgotten, that *England* in the opinion of the Popes (when they swaid the world and their authoritie was held sacred) was preferred, because it contained in the Ecclesiasticall Division, two large Provinces, which had their severall *Legati nati*, whereas *France*, had scantly

Charisma of Doctor Tooker.

one,

one: That *Scotland* was by them accounted an exempt kingdome, and a Peculiar properly appertaining to the *Roman Chappell*. And which was accounted in that age a matter of honour, when all Christianity in the Councell of *Constance* was divided into Nations, *Anglicana Natio* was one of the principal and no subalterne. As also, that in times past, the Emperour was accounted *Major filius Ecclesiæ*, the King of *France*, *Filius Minor*, and the King of *England* *Filius Tertius*, and *Adoptivus*. And so in generall Councels, as the King of *France* had place next the Emperour on the right hand; so the King of *England* on the left; & the Kings of *Scotland*, as appeareth in an ancient Roman Provinciall, had next place before *Castile*. And howsoever the *Spaniard* since *Charles* the 5. time challengeth the primier place in regard of the largenesse of his dominions: Pope *Julius* the second gave sentence for *England* before *Spaine* in the time of King *Henry* the seventh.]

Epist. Bonif. sept. ad Ed. 1. reg Angliæ.

The Archbishops of *Canterbury*, who were anciently stiled *Archbishops of Britaine*, were adjudged by the Popes, *tanquam alterius orbis Pontifices Maximi*, & they had their place in all generall Councels, at the Popes right foot. The Title also of *Defensor fidei*, is as honourable, and more justly conferred upon the King of *England*, than, either *Christianissimus* upon the French, or *Catholicus* upon the Spaniard. Neither is it to be omitted, which is so often recorded in our Histories, when *Brithwald* the Monke, not long before the Conquest busied his braine much about the succession of the Crowne, because the bloud Royall was almost extinguished, he had a strange vision, and heard a voyce, which forbade him to be inquisitive of such matters, resounding in his eares. *The kingdome of* England *is Gods own kingdome, and for it God himself will provide.* But these and such like are more fit for a graver Treatise than this. I will performe that I promised, in handling nothing seriously, and therefore I will bring you in some Poets, to speake in this behalfe for me, and will begin with old *Alfred* of *Beverlie*, who made this for *Britaine* in generall,

which you must not reade with a censorious eye; for it is, as the rest I will cite, of the middle age, having heretofore used all of more ancient & better times in another worke. But thus said he of *Britaine*.

Insula prædives quæ toto vix eget orbe,
Et cujus totus indiget orbis ope.
Insula prædives, cujus miretur, & optet,
Delicias Salomon, Octavianus opes.

For *Scotland* the North part of *Britaine*, one lately in farre higher strain, and more Poetically, sung these:

Buchanan us.

Quis tibi frugiferæ memorabit jugera glebæ,
Aut æris gravidos, & plumbi pondere sulcos,
Et nitidos auro montes, ferróq; rigentes,
Déq; metalliferis manantia flumina venis:
Quæq; beant alias communia commoda gentes?

For *Wales* on the West side of *Britaine* an old riming Poet sung thus:

Terra, fœcunda, fructibus, & carnibus, & piscibus,
Domesticis, Silvestribus, Bobus, Equis, & Ovibus.
Læta cuncta seminibus, culmis, spicis, graminibus,
Aruis, pratis, pecoribus, herbis gaudet & floribus,
Fluminibus, & fontibus, convallibus, & montibus.
Convalles pastum proferunt, Montes metalla conferunt,
Carbo sub terræ cortice, crescit viror in vertice.
Calcem per artis regulas, præbet ad tecta tegulas.
Epularum materia, mel, lac, & lacticinia,
Mulsum, medo, cervisia, abundat in hac patria:
Et quicquid vitæ congruit, ubertim terra tribuit.
Sed ut de tantis dotibus, multa concludam brevibus,
Stat hæc in orbis angulo, ac si Deus à seculo
Hanc daret promptuarium cunctorum salutarium.

But for *England* an old *Epigrammatist* made these with a *Prosopopœia* of Nature, the indulgent mother to *England*, which doth comprise as much as the best wits can now conceive in that behalfe.

Hil debertus Bishop of Main.

Anglia terra ferax, tibi pax secura quietem,
Multiplicem luxum merx opulenta dedit.

Tu

Tu nimio nec ſtricta gelu, nec ſydere feruens,
Clementi cœlo, temperieq; places.
Cùm pareret Natura parens, varioq; favore
Divideret dotes omnibus una locis:
Sepoſuit potiora tibi, matremque profeſſa
Inſula ſis fœlix, plenáq; pacis, ait.
Quicquid amat luxus, quicquid deſiderat uſus,
Ex te proveniet, vel aliunde tibi.

Accordingly it is written in the Black book of the Exchequer, that our Anceſtors termed *England* a Store-houſe of Treaſure, and a Paradiſe of Pleaſure, in this verſe;

Divitiiſq; ſinum, deliciiſq; larem.

So that not without cauſe Pope *Innocentius* the 4. moſt willingly, and eſpecially deſired to ſee *Divitias Londini, & delicias Weſtmonaſterii*. And would often ſay, *That England was a Paradiſe or garden of pleaſure, a pit which could never be drawn drie, and where much was, much might be had.*] *Matth. Paris.*

And accordingly in that age theſe verſes were written in praiſe of *England:*

Anglia dulce ſolum, quod non aliena recénſq;
Sed tua dulcedo priſtina dulce facit:
Quæ nihil à Gallis, ſed Gallia mutuat à te,
Quicquid honoris habet, quicquid amoris habet.

Merry *Michael* the Corniſh Poet piped this upon his Oten pipe for merry *England*, but with a mocking compaſſion of *Normandy*, when the *French* uſurped in the time of King *John*.

Nobilis Anglia, pocula, prandia, donat & æra.
Terra juvabilis & ſociabilis, agmine plena.
Omnibus utilis Anglia fertilis eſt, & amœna:
Sed miſerabilis & lachrimabilis abſq; caterva,
Neuſtria debilis, & modo flebilis eſt, quia ſerva.

I know not whether theſe of *Henry* of Huntington though more ancient, are worthy to be remembred:

Anglia terrarum decus, & flos finitimarum,
Eſt contenta ſui fertilitate boni.
Externas gentes conſumptis rebus egentes,
Cum fames lædit, recreat & reficit.

Com-

Commoda terra satis, mirandæ fertilitatis,
Prosperitate viget, cum bona pacis habet.

Old *Robert* of Gloceſter in the time of King *Henrie* the 3. honoured his countrey with theſe his beſt Engliſh rimes, which I doubt not but ſome (although moſt now are of the new cut) will give the reading.

England is a well good Land; in the ſtead beſt
Set in the one end of the world, and reigneth weſt.
The Sea goeth him all about, he ſtint as an yle,
Of foes it need the leſſe doubt: but it be through gile
Of folke of the ſelf land, as me hath I ſey while
From South to North it is long, eight hundred mile,
And two hundred mile broad from Eaſt to Weſt to wend
Amid the land as it might be: and not as in the one end,
Plentie men may in England of all good ſee,
But folke it agult, other yeares the worſe and worſe be.
For England is full enough of fruite and of treene,
Of Woods and of Parks that joy it is to ſeene.

Have patience alſo to reade that which followeth in him of ſome cities in this Realme:

In the countrey of Canterbury, moſt plenty of Fiſh is,
And moſt chaſe of wilde beaſts, about Salisbury I wis.
And London ſh ps moſt, and wine at Wincheſter.
At Hartford ſheep and oxe: and fruite at Worceſter.
Soape about Coventry: and yron at Gloceſter.
Metall, lead, and tinne in the countrey of Exeter.
Evorwike of faireſt wood: Lincolne of faireſt men.
Cambridge and Huntington moſt plenty of deepe venne.
Elie of faireſt place: of faireſt ſight Rocheſter.

Farre ſhort was he that would compriſe the excellencies of England in this one verſe:

Montes, Fontes, Pontes, Eccleſia, Fœmina, Lana.

Mountains, Fountains, Bridges, Churches, women & wooll

Although in theſe it ſurpaſſeth. But to conclude this, moſt truly our *Lucan* ſingeth of this our countrey.

Sam Daniel.

The faireſt land, that from her thruſts the reſt,
As if ſhe car'd not for the world beſide,
A world within her ſelfe with wonders bleſt.

The

The inhabitants of Britaine.

AS all the Regions with the whole worlds frame, and all therein was created by the Almightie, for his last and most perfect worke, that goodly, upright, provident, subtle, wittie, and reasonable creature, which the Greeks call Ἄνθρωπος, for his upright look; the Latines *Homo*, for that he was made of *Mold*; and we with the Germans, call man a principall part, the minde, being the very image of God, and a pettie world within himself: so he assigned in his divine providence, this so happy and worthy a region to men of answerable worth, if not surpassing, yet equalling the most excellent inhabitants of the earth, both in the endowments of minde, lineaments of body, and their deportment both in peace and warre, as if I would enter into this discourse, I could very easily shew. *Cicero.* *Pet. Nannius.*

But overpassing their naturall inclination by heavenly influence, answerable to the disposition of *Aries*, *Leo*, and *Sagittary*; & *Jupiter*, with *Mars* dominators for this North west part of the world, which maketh them impatient of servitude, lovers of liberty, martiall and couragious: I will onely in particular note somewhat, and that summarily of the Britaines, Scottish, and English, the three principall Inhabitants. *Ptol. in Quadrip.*

The Britains, the most ancient people of this Isle anciently inhabited the same from sea to sea, whose valour and prowesse is renowned both in Latine and Greeke monuments, and may appeare in these two points which I will here onely note. First, that the most puissant Roman for- *Britains.*

 ces,

Plinius. ces, when they were at the higheſt, could not gain of them being but then a halfe-naked people, in thirty whole yeares the countries from the Thames to *Striviling*. And when they had gained them, and brought them into forme of a *Notitia provinciarum.* Province, they found them ſo warlike a people, that the Romans levied as many Cohorts, companies, and enſignes of Britains from hence for the ſervice of *Armenia*, *Ægypt*, *Pict Britains.* *Illyricum*, their frontire Countries, as from any other of their Provinces whatſoever. As for thoſe Britains which were farther North, and after as is moſt probable, called *Pictes* (for that they ſtill painted themſelves when the Southerne parts were brought to civilitie) they not onely moſt couragiouſly defended their libertie, but offended the Romans with continuall and moſt dangerous incurſions.]

Welſh Britans. The other remainder of the Britains, which retired themſelves to the Weſt parts, now called *Wales*, with like honour of fortitude, for many hundred yeares repelled the yoke both of the Engliſh and Norman ſlaverie. In which time how warlike they were, I will uſe no other teſtimony than that of King *Hen.* the ſecond, in his letter to *Emanuel* Emperour of Conſtantinople: *The Welſh Nation is ſo adventurous that they dare encounter naked with armed men, ready to ſpend their bloud for their countrey, and pawne their life for praiſe.* How active, and ſerviceable they were when King *Rich. Cuer-de-lion* lead an army of them into *France*, have this teſtimony of *Willsam Britto* (who then lived) in his fifth book of Philippeidos.

Protinus extremis Anglorum finibus agmen
Wallorum immenſum numero vocat, ut nemoroſa
Per loca diſcurrant, ferróq; ignigq; furore
Innato, noſtri vaſtent confinia regni.
Gens Wallenſis habet hoc naturale per omnes
Indigenas, primis proprium quod ſervat ab annis.
Pro domibus ſylvas, bellum pro pace frequentat,
Iraſci facilis, agilis per devia curſu,
Nec ſoleis plantas, caligis nec crura gravantur,

Frigus

Frigus docta pati, nulli tessura labori.
Veste brevi; corpus nullis oneratur ab armis.
Nec munit thorace latus, nec cassidefrontem,
Sola gerens, hosti eadem quibus inferat, arma,
Clavam cum jaculo, venabula, gesa, bipennem,
Arcum cum pharetris, nodosaq; tela, vel hastam
Assiduis gaudens prædis, fusoq; cruore.

How afterward in processe of time they conformed themselves to all civilitie, and the reason thereof, appeareth by these lines of a Poet then flourishing.

Mores antiqui Britonum jam ex convictu Saxonum
Commutantur in melius, ut patet ex his clarius.
Hortos & agros excolunt, ad oppida se conferunt,
Et loricati equitant, & calceati peditant,
Vrbane se reficiunt, & sub tapetis dormiunt
Ut judicentur Anglici, nunc potius quàm Wallici.
Hujus si quaratur ratio, quietius quam solito
Cur illi vivant hodie, in causa sunt divitiæ,
Quas cito gens hæc perderet, si passim nunc confligeret.
Timor damni hos retrahit, nam nil habens nil metuit.
Et ut dixit Satyricus: Cantat portator vacuus
Coram latrone tutior, quàm phaleratus ditior.

And since they were admitted to the Imperiall Crowne of England, they have, to their just praise, performed all parts of dutifull loyalty and allegeance most faithfully thereunto; plentifully yeelding Martiall Captains, judicious Civillians, skilfull common Lawyers, learned Divines, complete Courtiers, and adventrous Souldiers. In which commendations their cousins the Cornishmen do participate proportionally, although they were sooner brought under the English command.

Armorican or French-Britans.

Great also is the glorie of those Britains, which in most doleful time of the English invasion, withdrew themselves into the Wests parts of *Gallia*, then called *Armorica*: For they not only seated themselves there, maugre the Romans (then indeed low, and neare setting) and the French: but also imposed their name to the Countrey, held and de-

fended the same against the French, untill in our Granfathers memory, it was united to *France*, by the sacred bonds of matrimonie.]

Scottishmen. Next after the Britains, the Scottish men coming out of *Ireland*, planted themselves in this Isle on the North side of *Cluid*, partly by force, partly by favour of the Pictes, with whom a long time they annoyed the Southern parts, but after many bloudy battels amongst themselves, the Scottishmen subdued them, and established a kingdome in those parts, which with manlike courage and warlike prowesse, they have not onely maintained at home, but also have purchased great honour abroad. For the French cannot but acknowledge they have seldome atchieved any honourable acts without Scottish hands, who therefore are deservedly to participate the glory with them. As also divers parts of *France*, *Germany*, and *Suitzerland*, cannot but confesse, that they owe to the Scottish Nation, the propagation of good letters, and Christian Religion amongst them.

Bed. lib. 1.

Englishmen. After the Scottishmen, the Angles, Englishmen or Saxons, by Gods wonderfull providence were transplanted hither out of *Germany*. A people composed of the valiant *Angles*, *Iutes*, and *Saxons*, then inhabiting *Iutland*, *Holsten*, and the sea coasts along to the river *Rhene*, who in short time subduing the Britaines, and driving them into the mountanous Westerne parts, made themselves by a most complete conquest, absolute Lords of all the better soyle thereof, as farre as *Orkeney*. Which cannot be doubted of, when their English tongue reacheth so farre along the East coast, unto the farthest parts of *Scotland*, and the people thereof are called by the *Highland-men*, which are the true Scots, by no other name then *Saxons*, by which they also call us the English.

See afterward in Languages.

This warlike, victorious, stiffe, stout, and rigorous Nation, after it had as it were taken root here about one hundred and sixtie yeares, and spread his branches farre and wide, being mellowed and mollified by the mildnes of the soyle

soyle and sweet aire, was prepared in fulnesse of time for the first spirituall blessing of God, I meane our regeneration in Christ, and our ingrafting into his mysticall body by holy Baptisme. Which *Beda* our Ecclesiasticall Historian recounteth in this manner, and I hope you will give it the reading. *Gregory* the Great Bishop of *Rome*, on a time saw beautifull boyes to be sold in the market at *Rome*, and demanded from whence they were; answer was made him out of the Isle of *Britan*. Then asked he againe, whether they were Christians or no? they said no. *Alas for pitie said* Gregory, *that the foule fiend should be Lord of such faire folks; and that they which carry such grace in their countenances, should be void of grace in their hearts.* Then he wold know of them by what name their Nation was called, and they told him *Angleshmen, And justly be they so called* (quoth he) *for they have Angelike faces, and seeme meete to be made coheires with the Angels in heaven.*

Since which time, they made such happie progresse in the Christian profession both of faith and works, that if I should but enter into consideration thereof, I should be over-whelmed with maine tides of matter. Many and admirable monuments thereof, do every where at home present themselves to your view, erected in former times (and no small number in our age, although few men note them) not for affectation of fame, or ostentation of wealth, but to the glory of God, increase of faith, of learning, and to maintenance of the poore. As for abroad, the world can testifie that foure Englishmen have converted to Christianitie, eight Nations of *Europe*. *Winfrid alias Boniface*, the Denshire-man converted the German *Saxons*, *Franconians*, *Hessians*, and *Thuringians*: *Willebrod* the Northerne-man, the Frisians and Hollanders. *Nicholas Brakespeare* of *Middlesex*, who was afterward called Pope *Hadrian*, the *Norwegians*, and not long since, *Thomas* of *Walden* of *Essex*, the *Lithuanians*. Neither will I here note which strangers have noted, that *England* hath bred more Princes renowned for sanctitie, then any Christian Nation whatsoever.]

It doth also redound to the eternall honour of *England*, that our countrimen have twice beene Schoolmasters to *France*. First when they taught the *Gaules* the discipline of the *Druides*; and after, when they and the Scottishmen first taught the French the liberal Arts, and perswaded *Carolus Magnus* to found the Vniversitie of *Paris*. They also brought into *France* the best laws which the Parliament of *Paris* and *Burdeaux* have now in use. They at the lowest ebbe of learning, amazed the world with their excellent knowledge in Philosophie, and Divinitie: for that I may not particulate of *Alexander* of *Hales*, the *Irrefragable Doctor*, Schoolmaster to the *Angelique* Doctor *Thomas Aquinas*, one Colledge in *Oxford* brought forth in one age those foure lights of learning: *Scotus* the *Subtile*, *Bradwardine* the *Profound*, *Okham* the *Invincible*, and *Burley* the *Perspicuous*, and as some say, *Baconthorpe* the *Resolute*; which Titles they had by the common consent of the judiciall and learned of that and the succeeding ages.]

Merton Colleage.

Yet their militarie glory hath surpassed all, for they have terrified the whole world with their Armes in *Syria*, *Ægypt*, *Cyprus*, *Spaine*, *Cicill*, and *India*.

They have traversed with most happy victories both *France* and *Scotland*, brought away their Kings captives, conquered *Ireland*, and the Isle of *Cypres*, which King *Richard* the first gave frankly to *Guie* of *Lusignian*: and lately with a maidens hand, mated the mightiest Monarch in his owne Countries. They beside many other notable discoveries, twise compassed the whole globe of the earth with admirable successe, which the Spaniards have yet but once performed. Good Lord, how spaciously might a learned pen walke in this argument?

But lest I should seeme over prodigall in the praise of my countrimen, I will onely present you with some few verses in this behalfe, and first this Latine Rythme of the middle time in praise of the English Nation, with some close cautions. Its quilted as it were out of shreds of divers Poets, such as Scholars do call a *Cento*.

Quo

Quo versu Anglorum possim describere gentem,
Sæpe mihi dubiam traxit sententia mentem.
Sunt in amicitiæ percusso fœdere veri.
Major at est virtus, quàm quærere, parta tueri.
Sunt bello fortes, alacres, validiq; duellis,
Aspera sed positis mitescant sæcula bellis.
Sunt nitidi, culti, florent virtutis amore,
Sed nihil est virtus, nisi cum pietatis honore.
Quid sit avaritiæ pestis gens Anglica nescit,
Crescit amor dandi, quantum ipsa pecunia crescit.
Ætas prima studet, dare largè, dando virescit.
Vas nisi syncerum quodcunq; infundis acescit.
Lautior est illis cum mensa divite cultus.
Accedunt hilares semper super omnia vultus.
Non ibi Damætas pauper dicit Melybœo,
In cratere meo Thetis est sociata Lyæo.
Gratius ingenium datur his, & gratia morum,
Sic norunt quàm sit dulcis mixtura bonorum.
Anglorum cur est gens quævis invida genti?
Summa petit livor, perflant altissima venti.

And for the Scottish Nation this of their own Poet:

Illa pharetratis est propria gloria Scotis,
Cingere venatu saltus, superare natando
Flumina, ferre famem, contemnere frigora & æstus:
Nec fossa & muris patriam, sed Marte tueri,
Et spreta incolumem vita defendere famam,
Polliciti servare fidem, sanctumq; vereri
Numen amicitiæ, mores non munus amare.

The merry free and franke disposition of the old English was thus described by *Alfred of Beverly.*

Anglia plena jocis, gens libera & apta jocari:
Libera gens cui libera mens & libera lingua,
Sed lingua melior, liberiorq; manus.

The desire of knowledge in the English, the contempt thereof in the French Britons, and the swelling pride of Normans was thus rimed on in that time:

Scire Anglis sitis est, sitis est nescire Britannis,

Faſtus Normannis creſcit creſcentibus annis.

Pope *Engenius* the 4. ſaid, that the Engliſh men were fit for any thing, and to be preferred before other Nations, were it not for their wavering and unſetled lightneſſe. *Policraticon.*

The ſweet that the Pope ſucked hence a long time ſo eaſily, gave occaſion to their ſucceſſors, to ſuck England almoſt dry with extorting from the Clergie, and impoſing ſuch burdens upon them: that *Adam Murymuth* called Engliſhmen, *The Popes Aſſes, willing to beare all burdens whatſoever.* In this reſpect another Pope playing upon people at his pleaſure, ſaid that the Italians were *Volatilia cœli*, the French and Spaniards *Piſces aquoris*, the Engliſh and Germans, *Pecora campi.*

Salt and ſharpe was he which ſaid, French and Engliſh do not reade as they write. Flemmings and Germans do not ſing as they prick. Spaniards and Italians do not meane as they ſpeake.

The hypercriticall controller of Poets, *Julius Scaliger* doth ſo ſeverely cenſure Nations, that he ſeemed to ſit in the chaire of the ſcornfull, and therefore I will omit him and his cenſures, leſt I might ſeeme to approve them.

Camerarius more moderately writeth, *The Germans are warlike, plaine meaning and liberall, the Italians proud, vindicative and witty, the French well made, intemperate, and heady, the Spaniards diſdainers, adviſed, pilling, and polling; Engliſhmen ſtirring, trading, buſie, and painfull.*

The Frenchmen are not altogether untrue and unfavorable to England in this their proverbiall ſpeech, *England is the paradiſe of women, the purgatory of ſervants, and the hell of horſes.*

Lewes Regius or *Le Roy* in his viciſſitudes obſerveth that the Spaniards commonly are haughtie, the Moores diſloyall, the Greeks warie, the Italians adviſed, the French hardie, the French and Scots luſtie and ſtout.

But moſt true this may ſeeme which runneth currant every

every where. *The Bridges of Poleland, the Devotion of Italians, the Fasts of Germans, the Monks of Boeme, the Nunnes of Swaben, the religion of Pruze, the Constancy of the French, the impatience of the Spaniard, the new Guise of the English, are sutable, like unto like.*

A certaine Italian in his censuring humour noteth, that such is the humour of the Englishman, the more charge and authority he hath, the more matters he covets to thrust himselfe into, albeit impertinent to him, to make himselfe esteemed above that he is, and whatsoever he enterpriseth either for favour or displeasure, he maintaineth by right or wrong.

The Welshmen our neighbours, or rather our incorporate countrimen, both by approved allegeance and law, in their British old book of Triplicities write: *As Welsh-men do love fire, salt and drinke: the Frenchmen, women, weapons, horses: so Englishmen, do especially like good cheere, lands and traffick.* This good cheare causeth the Germans to recharge us with gluttony when we charge them with drunkennesse, which as we received from the Danes, so we first taught the French all their Kitchen-skill, and furnishing their Tables. *P. Iovius.*

And in the same place, *The Welsh are liberall, the French courteous, the English confident.*

Doctor *Boord* shall end these matters, who painted for an English man, a proper fellow naked, with a paire of Tailers sheares in one hand, and a peece of cloth on his arme, with these rimes: how truly and aptly I referre to each mans particular consideration.

I am an Englishman, and naked I stand here,
Musing in my minde, what garment I shall weare,
For now I will weare this, and now I will weare that,
Now I will weare I cannot tell what:
All new fashions be pleasant to mee,
I will have them whether I thrive or thee:
Now I am a frisker, all men on me looke,
What should I do but set cocke on the hoope?

What do I care, if all the world me faile,
I will have a garment reach to my taile;
Then am I a minion, for I weare the new guise,
The next yeare after I hope to be wise:
Not onely in wearing my gorgeous aray,
For I will go to learning a whole Summers day;
I will learne Latine, Hebrew, Greeke, and French,
And I will learne Dutch sitting on my bench:
I do feare no man, all men feareth me,
I overcome my adversaries by land and by sea:
I had no peere, if to my selfe I were true.
Because I am not so, divers times do I rue.
Yet I lacke nothing, I have all things at will,
If I were wise and would hold my selfe still,
And meddle with no matters but to me pertaining,
But ever to be true to God and my King.
But I have such matters rowling in my pate,
That I will and do I cannot tell what.
No man shall let me, but I will have my minde,
And to father, mother, and friend Ile be unkinde:
I will follow mine owne minde and mine old trade,
Who shall let me? the divels nailes are unparde,
Yet above all things new fashions I love well,
And to weare them my thrift I will sell,
In all this world I shall have but a time,
Hold the cup good fellow, here is thine and mine.

The

Languages.

FRom the people we will now proceed to the Languages. Here would Scholars shew you the first confusion of Languages out of *Moses*, that the gods had their peculiar tongue out of *Homer*; that bruite beasts, birds, and fishes, had their owne proper languages out of *Clemens Alexandrinus*. They would teach you out of *Euphorus*, that there were but two and fiftie tongues in the world, because so many soules out of *Jacob* descended into *Ægypt*; and out of *Arnobius*, that there were seventy two. Albeit *Timosthenes* reporteth that in *Dioscuria* a mart Towne of *Colchis*, there trafficked three hundred Nations of divers languages: And howsoever our *Indian* or *American* discoverers say, that in every fourescore mile in *America*, and in every valley almost of *Peru* you shall finde a new language. Neither would they omit the Island where the people have cloven tongues out of the fabulous *Narrations* of *Diodorus Siculus*: yea, they would lash out of the *Vtopian* language with

Volvola Barchin hemam, la, lalvola drame pagloni.

Whenas it is a greater glory now to be a *Linguist*, then a *Realist*. They would moreover discourse at large, which I will tell you in a word.

In Psal 104.

First, the British tongue or Welsh (as we now call it) was in use onely in this Island, having great affinitie with the old *Galliqua* of *Gaule*, now *France*, from whence the first inhabitants in all probability came hither. Afterward the *Latin* was taken up when it was brought into the form

Britannia Camden.

of a Province, by little and little. First, about the time of *Domitian*, according to that notable place of *Tacitus*, where he reporteth that *Julius Agricola* Governour here for the *Romans*, preferred the *Britains*, as able to do more by wit, then the *Gauls* by study: *Vt qui* (saith he) *modò linguam Romanam abnuebant, eloquentiam concupiscerent. Inde etiam habitus nostri honor & frequens toga.* Then when *Roman* Colonies were here planted, and the people ruled by *Roman* laws, written in the Latin tongue: but especially after that al born in the *Roman* Provinces were enfranchised Citizens of *Rome* by *Adrian* the Emperour, as S. *Chrysost.* writeth; or rather by *Marcus Antoninus*, as *Aurel. Victor* reporteth. Then the world accounted themselves all one Nation, and sung, *Jam cuncti gens una sumus.* As *Rutilius* to *Romes* praise:

Latine tongue in the Roman Provinces.

Dumq; offers victis proprii consortia juris,
Vrbem fecisti, quod prius orbis erat.

Hence it is that so many Latine words remaine in the *French*, *Spanish*, and other tongues, as also from the Popes practise, who imposed the *Latine* tongue in the divine Service, as a token of subjection to the *Romane* Sea.

Notwithstanding in this Isle the *British* overgrew the *Latine*, and continueth yet in *Wales*, and some villages of *Cornwall* intermingled with *Provinciall Latin*, being very significative, copious, and pleasantly running upon agnominations, although harsh in aspirations. After the Irish tongue was brought into the Northwest parts of the Isle, out of *Ireland* by the ancient Scottish men, and there yet remaineth. Lastly, the *English-Saxon* tongue came in by the *English-Saxons* out of *Germany*, who valiantly and wisely performed here all the three things, which imply a full conqueſt, *viz.* the alteration of laws, language, and attire.

This English tongue is extracted, as the nation, from the Germans the most glorious of all now extant in Europe for their morall, and martiall vertues, and preserving the liberty entire, as also for propagating their language by happie victories in *France* by the *Francs*, and *Burgundians*, in

in this Isle by the *English-Saxons*, in *Italy* by the *Heruli*, West-*Goths*, *Vandals*, and *Lombards*, in *Spaine* by the *Suevians* and *Vandales*. And this tongue is of that extension at this present, that it reacheth from *Suiserland*, and from the fountains of *Rhene* over all ancient *Germany* both high and low as farre as the river *Vistula* (except *Bohemia*, *Silesia*, and part of *Polonia* which speake the *Sclavonian* tongue) and also over *Denmarke*, *Sueden*, *Gotland*, *Norway*, *Island* to the *Hyperborean* or *Frozen-Sea*; without any great varietie, as I could prove particularly. But let this suffice, that for the Latine conjunction copulative ET we and the *Saxons* in *Germany* use *And*, the Neatherlanders *End*, the Swizers *Vnnd*, other Germans *Ond*, the Gotlanders *Unt*, the Islanders *Ant*, as the old Francs used *Eind* and *Ind*.

And to the honour of our progenitors the *English Saxons* be it spoken, their conquest was more absolute here over the *Britaines*, than either of the *Francs* in *France* over the *Gauls*, or the *Gothes* and *Lombards* in *Italy* over the *Romans*, or of the *Gothes*, *Vandals*, and *Moores* over the ancient *Spaniards* in *Spaine*. For in these nations much of the provinciall Latine (I meane the Latine used whilest they were Provinces of the *Romans*) remaineth, which they politikely had spread over their Empire, as is already said.

But the *English-Saxon* conquerours, altered the tongue which they found here wholly: so that no *British* words, or provinciall *Latin* appeared therein at the first: and in short time they spread it over this whole *Island*, from the *Orcades* to Isle of *Wight*, except a few barren corners in the *Western* parts, whereunto the reliques of the *Britans* and *Scots* retired preserving in them both their life and language. For certaine it is that the greatest and best parts, the East and South of *Scotland*, which cal themselves the *Lawland-men*, speake the English tongue varied onely in *Dialect*, as descended from the *English-Saxons*: & the old *Scottish*, which is the very *Irish*, is used onely by them of the West, called the *Hechtland-men*, who call the other as the Welsh call us *Saffons*, *Saxons*, both in respect of language and originall, as I shewed before.

I dare not yet here affirme for the antiquitie of our language, that our great-great-great grandsires tongue came out of *Persia*, albeit the wonderfull linguist *Joseph Scaliger* hath observed, *Fader, Moder, Bruder, bond, &c.* in the *Persian* tongue in the very sence as we now use them.

It will not be unproper I hope to this purpose, if I note out of the Epistles of that learned Ambassador *Busbequius*, how the inhabitants of *Taurica Chersonessus*, in the uttermost part of *Europe* Eastward, have these words, *Winde, Silver, Korne, Salt, Fish, Son, Apple, Waggen, Singen, Ilanda, Beard*, with many other in the very same sence and signification, as they now are in use with us, whereat I marvelled not a little when I first read it. But nothing can be gathered thereby, but that the *Saxons* our progenitors, which planted themselves here in the West, did also to their glory place *Colonies* likewise there in the East.

As in the Latine tongue, the learned make in respect of time, foure *Idioms*, the *Ancient*, the *Latine*, the *Roman*, the *Mixt*: so we in ours may make the *Ancient English-Saxon*, and the *Mixt*. But that you may see how powerable *Time* is in altering tongues as all things else, I will set down the Lords Prayer as it was translated in sundrie ages, that you may see by what degrees our tongue is risen, and thereby conjecture how in time it may alter and fall againe.

If we could set it down in the ancient *Saxon*, I meane in the tongue which the English used at their first arrivall here, about 440. yeares after Christs birth, it would seeme most strange and harsh Dutch or Gebrish, as women call it; or when they first embraced Christianitie, about the yeare of Christ 600. But the ancientst that I can finde, was about 900. yeare since, about the yeare of Christ 700. found in ancient *Saxon* glossed *Evangelists*, in the hands of my good friend M. *Robert Bowyer*, written by *Eadfride* the eight Bishop of *Lindiffarne* (which after was translated to *Durham*) and divided according to the ancient *Canon of Eusebius*, not into chapters: for *Stephen Langton*, Archb. of *Canterburie*, first divided the holy Scriptures into Chap-

Holy Island.

ters,

ters, as *Robert Stephan* did lately into verſe; and thus it is.

Our Father which art in heaven
Vren Fader thic arth in heofnas,

be hallowed thine name. come
Sic gehalgud thin noma. to cymeth

thy kingdome. Be thy will ſo as in
thin ric. Sic thin willa ſue is in

heaven and in earth. Oure lofe
heofnas, and in eortho. Vren hlaf

Super-ſubſtantiall give us to day, and
ofer wirtlic ſel us to daeg, and

forgive us debts oures, ſo we for-
forgef vs ſcylda urna, ſue we for-

give debts ours, and do not leade
gefan ſcyldgum vrum, and no inlead

us into temptation. But deliver every one
vſith in cuſtnung. Ah gefrig vrich

from evill.
from ifle. Amen.

Some two hundred yeares after, I finde this ſomewhat varied in two Tranſlations.

Thu vre fader the eart on heofenum

Si thin nama gehalgod. Cum thin ric.

* Si thin willa on eorthan, ſwa ſwa on heofe-num

* *G wurth thin willa.*

daily
num. Syle us to dæg urn dægthanlican hlaf
treſpaſſes.
And forgif us ure gyltas ſwa, ſwa we for-
againſt us have treſpaſſed
gifath * tham the with us agyltath. And ne
Orum gylten-dum.
led the us on coſtnung, Ac alys us from

Be it ſo.
yfle. * Si it ſwa.
Sothlice.

About an hundred and threeſcore yeares after, in the time of king *Henry* the ſecond, I finde this rime ſent from *Rome* by Pope *Adrian* an Engliſhman, to be taught to the people.

Vre fadyr in heaven rich,
Thy name be halyed ever lich:
Thou bring us thy michell bliſſe,
Als hit in heauen y-doe,
Evar in yearth beene it alſo:
That holy bread that laſteth ay,
Thou ſend it ous this ilke day.
Forgive ous all that we have don,
As we forgivet uch other mon:
Ne let ous fall into no found ing,
Ac ſhield ous fro the fowle thing. Amen.

Neither was there any great variation in the time of King *Henry* the 3. as appeareth in this of that age, as I conjecture by the Character;

Fader that art in heauin bliſſe,
Thin helge nam it wurth the bliſſe.
Cumen & met thy kingdom,
Thin holy will it be all don.

In

In heaven and in erdh alſo,
So it ſhall bin full well Ic tro.
Gif vs all bread on this day,
And forgif vs vre ſinnes,
Ai we do vre wider winnes:
Let vs not in fonding fall,
Oac fro euill thu ſyld vs all. Amen.

In the time of King *Richard* the ſecond about a hundred and odde yeares after, it was ſo mollified, that it came to be thus, as it is in the Tranſlation of *Wickeliffe*, with ſome Latine words now inſerted, whereas there was not one before.

Our fadyr, that art in heaven, hallowed be thy name, thy kingdom com to, be thy will done, ſo in heaven, and in erth: gif to vs this day our bread ouer other ſubſtance: and forgif to vs our dettis, *as we forgeven to our* detters, *and leed vs not into* temptation, *but* deliver *vs fro evill. Amen.*

Hitherto will our ſparkfull youth laugh at their great grandfathers *Engliſh*, who had more care to do well, than to ſpeake minion like, and left more glory to us by their exploiting of great acts, than we ſhall do by our forging anew words, and uncuth phraſes.

Great verily was the glory of our tongue before the *Norman* Conqueſt, in this, that the old *Engliſh* could expreſſe moſt aptly, all the conceits of the minde in their owne tongue without borrowing from any. As for example:

The holy ſervice of God, which the *Latins* called *Religion*, becauſe it knitted the minds of men together, & moſt people of *Europe* have borrowed the ſame from them, they called moſt ſignificantly *Ean-faſtnes*, as the one and onely aſſurance and faſt anker-hold of our ſouls health.

The gladſome tidings of our ſalvation, which the *Greeks* called *Evangelion*, and other Nations in the ſame word,

they called *Godspel*, that is, *Gods speech*.

For our *Saviour*, which we borrowed from the *French*, and they from the *Latin Salvator*, they called in their own word, *Haelend* from *Hael*, that is, *Salus*, safety, which we retain still in *Al-hael*, and *Was-hael*, that is, *Ave, Salve, Sis salvus*.

They could call the disciples of Christ, *Leorning Cnihtas*, that is, *Learning Servitors*. For *Cniht* which is now a name of worship, signified with them an *Attendant*, or servitour.

They could name the *Pharises* according to the *Hebrew Sunder-halgens*, as holy religious men which had sundred and severed themselves from other.

The *Scribes* they could call in their proper signification, as *Book-men, Bocer*. So they called parchment which we have catcht from the *Latin pergamenum, Boc-fell* in respect of the use.

So they could call the Sacrament *Haligdome*, as holy judgement. For so it is according as we receive it.

They could call *fertilitie* and fruitfulnesse of land significatively *Eordes-wela*, as wealth of the earth.

They could call a *Comet*, a *Fixed starre*; which is all one with *Stella crinita*, or *cometa*. So they did call the judgement-seat *Domesettle*.

That which we call the *Parliament* of the *French*, *Parler* to speake, they called a *Witten mot*, as the Meeting and assembly of wise men.

The certaine and inward knowledge of that which is in our minde, be it good or bad, which in the Latine word we call *conscience*, they called *Inwit*, as that which they did inwardly wit and wote, that is, know certainly.

That in a river which the Latines call *Alveus*, and *Canalis*, and from thence most Nations of *Europe* name the *Chanel, Kanel, Canale*, &c. they properly called the *Streamrace*.

Neither in the degrees of kindred they were destitute of significative words; for he whom we of a *French* and *English* compound word call *Grandfather*, they called *Eald-fa-*

der, whom we call *Great Grandfather*, they called *Thirda-fader*. So, which we call *Great Great Grandfather*, they called *Fortha-fader*, and his father *Fiftha-fader*.

An *Eunuch*, for whom we have no name, but from the *Greeks*, they could aptly name *Unſtana*, that is, without ſtones, as we uſe *Vnſpotted* for without ſpot, *Vnlearned*, for without learning.

A Covetous man whom we ſo call of the *French Convoitiſe*, they truly called *Git-ſor*, as a ſore and eagre *Getter*, and *Gatherer*.

That which the Latines call *Abortus*, and we in many words, *Vntimely birth*, or *Borne before the full time*, they called *Miſ-borne*.

A *Porter*, which we have received from the *French*, they could in their owne word as ſignificatively call *A Doreward*.

I could particulate in many more, but this would appeare moſt plentifully, if the labours of the learned Gentlemen Maſter *Laurence Nowell* of *Lincolnes Inne*, who firſt in our time recalled the ſtudie hereof, Maſter *William Lambert*, Maſter *I. Joſcelin*, Maſter *Fr. Tate* were once publiſhed. Otherwiſe it is to be feared, that devouring *Time*, in few yeares will utterly ſwallow it, without hope of recovery.

The alteration and admiration in our tongue as in all others, hath beene brought in by entrance of Strangers, as *Danes*, *Normans*, and others which have ſwarmed hither; by trafficke for new words as well as for new wares, have alwayes come in by the tyranne *Time*, which altereth all under heaven, by *Vſe*, which ſwayeth moſt, and hath an abſolute command in words, and by *pregnant wits*: ſpecially ſince that learning after long baniſhment, was recalled in the time of King *Henry* the eight, it hath beene beautified and enriched out of other good tongues, partly by enfranchiſing and endenizing ſtrange words, partly by refining and mollifying old words, partly by implanting new words with artificiall compoſition, happily containing

themselves within the bounds prescribed by *Horace.* So that our tongue is (and I doubt not but hath beene) as copious, pithie, and significative, as any other tongue in *Europe:* and I hope we are not yet and shal not hereafter come to that which *Seneca* saw in his time, *When mens minds begin once to inure themselves to dislike, whatsoever is usuall, is disdained. They affect noveltie in speech, they recall forworne and uncuth words, they forge new phrases, and that which is newest, is best liked; there is presumptuous and farre fetching of words. And some there are that thinke it a grace if their speech do hover, and thereby hold the hearer in suspence:* you know what followeth. *In epist.*

Omitting this, pardon me, and thinke me not overballanced with affection, if I think that our *English* tongue is (I will not say as sacred as the *Hebrew*, or as learned as the *Greeke*) but as fluent as the *Latin*, as courteous as the *Spanish*, as Courtlike as the *French*, and as amorous as the *Italian*, as some Italianated amorous have confessed. Neither hath any thing detracted more from the dignitie of our tongue, than our own affecting of forraine tongues, by admiring, praising, and studying them above measure: whereas the wise *Romans* thought no small part of their honour to consist in the honour of their language, esteeming it a dishonour to answer any forrainer in his owne language. As for a long time the English placed in the Borroughs towns of *Ireland* and *Wales*, would admit neither Irish nor Welsh, among them. And not long since for the honour of our native tongue, *Henry Fitz-Allan*, Earle of *Arundel*, in his travell into *Italy*, and the Lord *William Howard* of *Effingham*, in his government of *Calice*, albeit they were not ignorant of other forraine tongues, would answer no strangers by word or writing, but onely in English. As in this consideration also before them Cardinal *Wolsey* in his Ambassage into *France*, commanded all his servants to use no French, but meere English to the French, in all communication whatsoever.

As for the *Monosyllables* so rife in our tongue, which were

were not so originally, although they are unfitting for verses and measures, yet are they most fit for expressing briefly the first conceits of the minde, or *Intentionalia* as they call them in Schooles: so that we can set downe more matter in fewer lines, then any other language. Neither do we or the Welsh so curtall the *Latine*, that we make all therein *Monosyllables*, as *Ioseph Scaliger* chargeth us; who in the meane time forgetteth, that his Frenchmen have put in their *proviso* in the Edict of *Pacification* in the *Grammatical* werre, that they might not pronounce *Latin* distinctly, and the Irish not to observe quantitie of syllables. I cannot yet but confesse that we have corruptly contracted most names both of men and places, if they were of more than two syllables, and thereby hath ensued no little obscuritie. *In Cataclis.*

Whereas our tongue is mixed, it is no disgrace, when as all the tongues of *Europe* do participate interchangeably the one of the other, and in the learned tongues, there hath beene like borrowing one from another. As the present *French* is composed of *Latin*, *German*, and the old *Gallique*, the *Italian* of *Latin* and *German-Gotish*, and the *Spanish* of *Latine*, *Gotish-German*, and *Arabique*, or *Morisquo*. Yet it is false which *Gesner* affirmeth, that our tongue is the most mixt and corrupt of all other. For if it may please any to compare but the Lords Prayer in other languages, he shall finde as few *Latine* and borrowed forraine words in ours, as in any other whatsoever. Notwithstanding the diversitie of Nations which have swarmed hither, and the practise of the Normans, who as a monument of their Conquest, would have yoaked the English under their tongue, as they did under their command, by compelling them to teach their children in Schooles nothing but French, by setting downe their lawes in the Norman-French, and enforcing them most rigorously to pleade and to be impleaded in that tongue onely for the space of three hundred yeares, untill King *Edward* the third enlarged them first from that bondage. Since which *In Mithridate.*

time, our language hath risen by little, and the proverbe proved untrue, which so long had beene used, *Jacke would be a gentleman, if he could speake any French.*

Herein is a notable argument of our Ancestors stedfastnesse in esteeming and retaining their owne tongue. For as before the Conquest they misliked nothing more in King *Edw.* the Confessor, then that he was Frenchified, and accounted the desire of forraine language then to be a foretoken of the bringing in of forraine powers, which indeed happened. In like manner after the Conquest, notwithstanding those enforcements of the Normans in supplanting it, and the nature of men, which is most pliable with a curious jolitie to fashion and frame themselves according to the manners, attire, and language of the Conquerours: Yet in all that long space of 300. yeares, they intermingled very few French-Norman words, except some termes of law, hunting, hawking, and dicing, when as we within these 60 yeares, have incorporate so many Latin & French, as the third part of our tongue consisteth now in them. But like themselves continue still those old Englishmen which were planted in *Ireland*, in *Fingall*, and the Countrey of *Weysford*, in the time of King *Henry* the 2. who yet still continue their antient attire and tongue, in so much that an Englishgentleman not long since, sent thither in Commission among them, said that he would quickly understand the Irish, when they spake the ancient English. So that our ancestors seemed in part as jealous of their native language, as those *Britains* which passed hence into *Armorica* in *France*, and marrying strange women there, did cut out their tongues, lest their children should corrupt their language with their mothers tongue, or as the *Germans* which have most of all Nations opposed themselves against all innovations in habite and language.

Whereas the *Hebrew Rabbines* say, and that truly, that Nature hath given man five instruments for the pronouncing of all letters, the lips, the teeth, the tongue, the palate, and throat; I will not denie but some among us do pro-

nounce more fully, some flatly, some broadly, and no few mincingly, offending in defect, excesse, or change of letters, which is rather to be imputed to the persons and their education, than to the language. When as generally we pronounce by the confession of strangers, as sweetly, smoothly, and moderately, as any of the Northerne Nations of the world, who are noted to soupe their words out of the throat with fat and full spirits.

This variety of pronunciation hath brought in some diversitie of Orthographie, and hereupon Sir *John Price*, to the derogation of our tongue, and glory of his *Welsh*, reporteth that a sentence spoken by him in *English*, and penned out of his mouth by foure good Secretaries, severally, for triall of our Orthography, was so set downe by them, that they all differed one from the other in many letters: whereas so many *Welsh* writing the same likewise in their tongue, varied not in any one letter at all. Well, I will not derogate from the good Knights credit; yet it hath beene seene where ten English writing the same sentence, have all so concurred, that among them all there hath beene no other difference, than the adding, or omitting once or twise of our silent *E*, in the end of some words. As for the *Welsh*, I could never happen on two of that Nation together, that would acknowledge that they could write their owne language.

Sir *Thomas Smith* her Majesties Secretary not long since a man of great learning and judgement, occasioned by some uncertaintie of our Orthographie, though it seeme grounded upon *Sound*, *Reason*, and *Custome*, laboured to reduce it to certaine heads; Seeing that whereas of Necessity there must be so many letters in every tongue, as there are simple and single founds, that the Latine letters were not sufficient to expresse all our simple founds. Therefore he wished that we should have A short, and A long, because *a* in Man, and in *Mân* of horse hath different founds; E long as in *Mên* moderate, and *e* short as in Men, and an English e as in we, the, he, me, I long, and I short, as in Bi,

per, and Bi, *emere*: O short, and O long, as in smok of a woman, and smoke of the fire: V long, as in But, *Ocrea*, and V short, as in But *Sed*: and v or y *Greeke*, as slu, nu, tru. For consonants he would have C be never used but for Ch, as it was among the old English, and K in all other words; for Th, he would have the *Saxon* letter *Thorne*, which was a D with a dash through the head, or þ; for I consonant the *Saxon* ȝ, as ȝet, not Ieat for Ieat-stone, ȝay for lay: *Q*, if he were king of the A, B, C, should be put to the horne, and banished; and *Ku* in his place, as *Kuik*, not *quik*, *Kuarel*, not *Quarel*: Z, he would have used for the softer S, or eth, and es, as *diz* for dieth, *liz* for lies, and the same *S* inverted for *sh*, as *Sal* for *shall*, *fles* for *flesh*. Thus briefly I have set you downe his devise, which albeit *Sound* and *Reason* seemed to countenance, yet that Tyranne *Custome* hath so confronted, that it will never be admitted.

If it be any glory which the *French* and *Dutch* do brag of, that many words in their tongues do not differ from the *Greeke*, I can shew you as many in the *English*; whereof I will give you a few for a taste, as they have offered themselves in reading; but withall, I trust you will not gather by consequence, that we are descended from the *Gracians*. Who doth not see identitie in these words, as if the one descended from the other?

Καλέω, to call.
Πάτος, a path.
Λάπτω, to lappe.
Ράνις, raine.
Ραπίζειν, to rappe.
Λοῖσθος, last.
Ζέω, to seethe.
Θερσύς, rash.
Νέος, new.
Γρᾶσις, grasse.
Ὄρχατος, an Orchard.
Κρέκω, to creake.
Ἀστὴρ, a starre.
Ὅλος, whole.
Φαῦλος, foule.
Θήρ, a Deere.

Pᵃaɕɕος,

Ῥάβδος, a rod.
Ραχώνη, reſt.
Μήνη, the Moone.
Μύλη, a mill.
Τίτθος, a teat.
Σκάφη, a ſhip.
Σχοῖνος, a rope.
Καλπάζειν, to galloppe.
Ἄχος, ache.
Ῥάκος, a rag.
Κλίμαξ, a climbing.
Οὐδας, an udder.
Ὄαρος, whoriſh ſport.
Κύσαι, to kiſſe.
Ἀνάσσω, to hang.
Ἔρα, earth.
Καράβος, a crab.
Φῶλος, a phoale.
Λύγξ, a linke.
Κόπτω, to cut.
Ραίειν, to raze out.
Ὦχα, oker.
Μωκάω, to mocke.
Ἐλάσσων, leſſe.
Ἀξίνη, an axe.
Σκώπτειν, to ſcoffe.
Στρώνυμι, to ſtrow.
Χάρμη, a skirmiſh.
Κυριακή, a Church.
Ποτήριον, a pot.
Μυστάκες, Muſtaches.
Θύρα a doore.
Ὅλκας, a hulke.
Καλάω, to you know what. With many more, if a man would be ſo idle to gather them with *Budæus*, *Baiſius*, *Junius*, *Pichardus*, and other.

Hereby may be ſeene the originall of ſome Engliſh words, & the *Etymology* or reaſon whence many other are derived, beſide them already ſpecified may as wel be found in our tongue, as in the learned tongues, although hardly; for that herein as in other tongues, the truth lieth hidden and is not eaſily found, as both *Varro* & *Iſidor* do acknowledge. But an indifferent man may judge that our name of

the moſt divine power, God, is better derived from Good, the chiefe attribute of God, than *Deus* from ΔΕΩ, becauſe God is to be feared. So *Winter* from Winde, *Sommer* from the Sonne, *Lent* from ſpringing, becauſe it falleth in the Spring; for which our progenitours the *Germans*, uſe *Glent*. The feaſt of Chriſts Riſing, *Eaſter*, from the old word *Eaſt*, which we now uſe for the place of the riſing of the Sunne, *Sayle* as the *Sea-haile*, *Windor* or *Window*, as a doore againſt the winde, *King* from *Conning*, for ſo our Great-grandfathers called them, which one word implyeth two moſt important matters in a Governour, *Power*, and *Skill*: and many other better anſwering in ſound and ſence, then thoſe of the *Latines*, *Frater quaſi fere alter*, *Tempeſtas quaſi Tempus peſtis*, *Caput à capiendo*, *Digiti quia decenter juncti*, *Cura quia cor urit*, *Peccare quaſi pedam capere*.

Dionyſius a Greek coyner of *Etymologies* is commended by *Athenæus*, in his ſupper-guls, table-talkers, or *Deipnoſophiſtæ*, for making mouſe-traps of *Muſteria*: and verily if that be commendable, the Mint-maſters of our *Etymologies* deſerve no leſſe commendation: for they have merrily forged *Mony* from *My-hony*, *Flatter* from flie-at-her, *Shovell* from ſhove-full, *Mayd* as my ayd, *Maſtiefe* as Maſe-thiefe, *Staffe as Stay of*, *Beere*, *Be-heere*, *Symony See-mony*, *Stirrup*, *a Stayre-up*, *&c.*

This merry playing with words too much uſed by ſome hath occaſioned a great and high perſonage, to ſay, that as the *Italian* tongue is fit for courting, the *Spaniſh* for treating, the *French* for trafficke; ſo the *Engliſh* is moſt fit for trifling, and toying. And ſo doth *Giraldus Cambrenſis* ſeeme to think, when as in his time he ſaith, the *Engliſh* and *Welſh* delighted much in licking the letter, and clapping together of Agnominations. But now will I conclude this trifling diſcourſe with a true tale out of an ancient Hiſtorian.

Of the effectuall power of words, great diſputes have beene of great wits in all ages; the *Pythagoreans* extolled it, the impious Iews aſcribed all miracles to a name which was ingraved in the reveſtiarie of the Temple, watched by two

two brazen dogs, which one ſtale away and enſeamed it in his thigh, as you may reade in *Oſorius de Sapientia*, and the like in *Rabbi Hamas Speculation*: and ſtrange it is what *Samonicus Serenus* aſcribed to the word *Abradacarba*, againſt Agues. But there was one true Engliſh word of as great, if not greater force than them all, now out of all uſe, and will be thought for ſound barbarous; but therefore of more efficacie (as it pleaſeth *Porphyrie*) and in ſignification it ſignifieth as it ſeemeth, no more then abject, baſe-minded, falſe-hearted, coward, or nidget. Yet it hath levied Armies, and ſubdued rebellious enemies; and that I may hold you no longer, it is *Niding*. For when there was a dangerous rebellion againſt King *William Rufus*, and *Rocheſter* Caſtle then the moſt important and ſtrongeſt fort of this Realme, was ſtoutly kept againſt him, after that he had but proclaimed that his ſubjects ſhould repaire thither to his Campe, upon no other penaltie, but that whoſoever refuſed to come, ſhould be reputed a *Niding*: they ſwarmed to him immediately from all ſides in ſuch numbers, that he had in few dayes an infinite Armie, and the Rebels therewith were ſo terrified, that they forthwith yeelded. While I runne on in this courſe of Engliſh tongue, rather reſpecting matter then words, I forget that I may be charged by the minion refiners of Engliſh, neither to write State-Engliſh, Court-Engliſh, nor Secretarie-Engliſh, and verily I acknowledge it. Sufficient it is for me, if I have waded hither-unto in the fourth kinde, which is plaine Engliſh, leaving to ſuch as are compleate in all, to ſupply whatſoever remaineth.

William Malmsbury.

Niding.

The Excellencie of the Englisſh tongue by R. C. of Anthony Eſquire to W. C.

IT were moſt fitting (in reſpect of diſcretion) that men ſhould firſt weigh matters with judgement, and then encline their affection, where the greateſt reaſon ſwayeth. But ordinarily it falleth out to the contrary; for either by cuſtome, we firſt ſettle our affection, and then afterward draw in thoſe arguments to approove it, which ſhould have foregone to perſwade our ſelves. This prepoſterous courſe, ſeeing antiquitie from our elders, and univerſality of our neighbours do entitle with a right, I hold my ſelfe the more freely warranted *delirare*, not onely *cum vulgo*, but alſo *cum ſapientibus*, in ſeeking out with what commendations I may attire our Engliſh language, as *Stephanus* hath done for the French, and divers others for theirs.

Foure points requiſite in a language.

Locutio is defined, *Animi ſenſus per vocem expreſſio*. On which ground I build theſe conſequences, that the firſt and principall point ſought in every language, is that we may expreſſe the meaning of our mindes aptly each to other. Next that we may do it readily without great ado. Then fully, ſo as others may throughly conceive us. And laſt of all handſomly that thoſe to whom we ſpeak may take pleaſure in hearing us, ſo as whatſoever tongue will gaine the race of perfection, muſt runne on theſe foure wheels, *Significancie*,

nificancie, Eaſineſſe, Copiouſneſſe, and *Sweetneſſe,* of which the two formoſt import a neceſſitie, the two latter a delight. Now if I can prove that our Engliſh language, for all, or the moſt, is matchable, if not preferrable before any other in uſe at this day, I hope the aſſent of any impartiall Reader will paſſe on my ſide. And how I endevour to performe the ſame this ſhort labour ſhall manifeſt.

To begin then with the Significancie, it conſiſteth in the letters, words, and phraſes. And becauſe the Greeke and Latine have ever borne away the prerogative from all other tongues, they ſhall ſerve as touch-ſtones to make our triall by. *Significancie.*

For letters we have K more then the Greeks, K and Y more then the Latins, and W more then them both, or the French, and Italians. *Letters.*

In thoſe common to them and us, we have the uſe of the Greek B in our V, of our B they have none, ſo have we of their Δ and Θ in our *Th* which in *that* and *things* expreſſeth both, but of our D they have none. Likewiſe their Υ we turne to another uſe in *yeeld*, then they can, and as for E G and I, neither Greeks nor Latines can make profit of them, as we do in theſe words, *Each, Edge, Joy.* True it is that we in pronouncing the Latine, uſe them alſo after this manner; but the ſame in regard of the ancient and right Roman deliverie altogether abuſively, as may appeare by *Scaliger,* Sir *Thomas Smith, Lipſius,* and others.

Now for the ſignificancie of words, as every *Individuum* is but one, ſo in our native Engliſh-Saxon language, we finde many of them ſuitably expreſſed by words of one ſyllable: thoſe conſiſting of more are borrowed from other Nations, the examples are infinite, and therefore I will omit them as ſufficiently notorious. *Words.*

Againe for expreſſing our paſſions, our interjections are very apt and forcible. As finding our ſelves ſomewhat agrieved, we crie *Ah,* if more deeply *Oh,* when we pittie *Alas,* when we bemoane, *Alacke,* neither of them ſo effeminate as the Italian *Deh* or the French *Helas:* in deteſta- *Interjections.*

tion we say *Phy*, as if therewithall we should spit. In attention *Haa*, in calling *Whoupe*, in hallowing *Wahabowe*, all which (in my eare) seeme to be derived from the very natures of those severall affections.

Composition of words. Grow from hence to the composition of words, and therein our language hath a peculiar grace, a like significancie, and more short then the Greekes, for example in *Moldwarp* we expresse the nature of that beast. In *handkercher* the thing and his use. In *upright* that vertue by a Metaphore. In *Wisedome* and *Doomes day*, so many sentences as words, and so of the rest, for I give onely a taste that may direct others to a fuller observation of what my sudden memory cannot represent unto me. It may passe also the masters of this significancie, that in a manner all the proper names of our people do import somewhat which from a peculiar note at first of some one of the progenitours in processe of time invested it selfe in a possession of the posteritie, even as we see like often befall to those whose fathers bare some uncouth Christian names. Yet for the most part we avoyd the blemish given by the Romans, in like cases, who distinguished the persons by the imperfections of their bodies, from whence grew their *Nasones*, *Labeones*, *Frontones*, *Dentones*, and such like: how ever *Macrobius* coloureth the same. Yea so significant are our words that amongst them sundry single ones, serve to expresse divers things, as by *Bill* is meant weapon, a scroll, and a birds beake; by *Grave*, sober, a tombe, and to carve; and by *Light*, *marke*, *match*, *file*, *sore*, and *pray*, the semblable.

Names.

Æquivoca.

Againe, some sentences, in the same words carry a diverse sence, as, till desart ground: some signifie one thing forward, and another backward, as *Feeler I was no so*, *Of on saw I releefe*. Some signifie one selfe thing forward and backward, as *Dead deemed*, *I ioi*, *reviver*, and this, *Eye did Madam Errе*. Some carrie a contrarie sence backward, to that they did forward, as *I did levell ere veu*, veu ere level did I.

Som

Some deliver a contrary ſence by the divers pointing as the Epiſtle in Doctor *Wilſons* Rhetoricke, and many ſuch like, which a curious head, leaſure, and time, might picke out.

Neither may I omit the ſignificancie of our proverbes, *Proverbs.* conciſe in words but plentifull in number, briefely pointing at many great matters, and under the circuite of a few ſyllables preſcribing ſundry availeable caveats.

Laſtly, our ſpeech doth not conſiſt onely of words, but *Metaphors.* in a ſort even of deeds, as when we expreſſe a matter by Metaphors, wherein the Engliſh is very fruitfull and forcible.

And ſo much for the ſignificancie of our language in meaning.

Now for his eaſineſſe in learning, the ſame ſhooteth *Eaſineſſe to be learned.* out into branches. The one, of others learning our language, the ſecond of our learning that of others. For the firſt, the moſt part of our words (as I have touched) are Monoſyllables, and ſo the fewer in tale, and the ſooner reduced to memorie, neither are we loden with thoſe declenſions, flexions, and variations, which are incident to many other tongues, but a few articles governe all our verbes and Nownes, and ſo we reade a very ſhort Grammer.

For eaſie learning of other languages by ours, let theſe *To learn others.* ſerve as proofes, there are many Italian words, which the French men cannot pronounce, *accio* for which he ſaith *aſhio*: many of the French with the Italian can hardly come away withall, as *Bayller chagzni Poſtillon*, many in ours which neither of them can utter, as *Hedge Water*. So that a ſtranger though never ſo long converſant amongſt us, carrieth evermore a watch-word upon his tongue to deſcrie him by; but turne an Engliſhman at any time of his age into what Countrey ſoever allowing him due reſpite, and you ſhall ſee him profit ſo well, that the imitation of his utterance, will in nothing differ from

the

the patterne of that native language. The want of which towardneſſe coſt the *Ephramites* their skins; neither doth this croſſe my former aſſertion of others eaſie learning our language. For I meane of the ſence and words, and not touching the pronuntiation.

3. *Copiouſneſſe.*

But I muſt now enter into the large field of our tongues copiouſneſſe, and perhaps long wander up and down without finding eaſie way of Iſſue, and yet leave many parts thereof unſurveyed.

Borrowing.

My firſt proofe of our plenty I borrow from the choiſe which is given us by the uſe of divers languages. The ground of our owne appertaineth to the old Saxon, little differing from the preſent low *Dutch*, becauſe they more then any of their neighbours have hitherto preſerved that ſpeech from any great forreine mixture; here amongſt, the Brittans have left divers of their words interſowed, as it were thereby making a continuall claime to their ancient poſſeſſion. We may alſo trace the footſteps of the *Daniſh* bitter (though not long during) ſoveraigntie in theſe parts, and the *Romane* alſo imparted unto us of his Latine riches with no ſparing hand. Our neighbours the *French*, have beene likewiſe contented we ſhould take up by retaile as well their tearmes as their faſhions: or rather we retaine yet but ſome remnant of that which once here bare all the ſway, and daily renew the ſtore. So have our *Italian* travellers brought us acquainted with their ſweet reliſhed phraſes, which (ſo their conditions crept not in withall) were the better tollerable, yea even we ſeeke to make our good of our late Spaniſh enemie, and feare as little the hurt of his tongue as the dint of his ſword. Seeing then we borrow (and that not ſhamefully) from the *Dutch*, the *Britaine*, the *Romane*, the *Dane*, the *French*, the *Italian*, and *Spaniard*; how can our ſtocke bee other then exceeding plentifull? It may be objected that ſuch patching maketh *Littletons* hotch-pot of our tongue, and in effect brings the ſame rather to a Babelliſh confuſion, then any one entire language.

It

It may againe be anſwered, that this theft of words is no leſſe warranted by the priviledge of a preſcription, ancient and univerſall, then was that of goods amongſt the *Lacedemonians* by an enacted law; for ſo the Greeks robbed the Hebrews, the Latins the Greeks (which filching *Cicero* with a large diſcourſe in his book *de Oratore* defenderh) and (in a manner) all other Chriſtian Nations the Latine. For evidence hereof, many ſentences may be produced conſiſting of words that in their originall are Latin, and yet (ſave ſome ſmall variance in their terminations) fall out all one with the French, Dutch, and Engliſh, as *Ley, Ceremonious perſons, offer prelate preeſt, cleere Candels flamme, in Temples Cloiſtre, In Cholerick Temperature, Cliſters, purgation is peſtilent, pulers preſervative, Subtill factors, advocates, Notaries, practize, Papers, libels, Regiſters, Regents, Majeſty, in pallace, hath triumphant Throne, Regiments, Scepter, Vaſſals, Supplication,* and ſuch like. Then even as the Italian Potentates of theſe dayes make no difference in their pedegrees and ſucceſſions between the bed lawful or unlawfull, where either an utter-wart or a better deſert doth force or entice them thereunto, ſo may the conſenting practiſe of theſe Nations, paſſe for a juſt Legitimation of theſe baſtard words which either neceſſitie, or conveniencie hath induced them to adopt.

Anſwer.

Words one in divers language.

For our owne parts, we employ the borrowed ware ſo farre to our advantage that we raiſe a profit of new words from the ſame ſtocke, which yet in their owne countrey are not merchantable. For example, we deduce divers words from the Latine, which in the Latine it ſelfe cannot be yeelded, as the verbs, *To aire, to beard, to croſſe, to flame,* and their derivations, ayring, ayred, bearder, bearding, bearded, &c. as alſo cloſer, cloſely, cloſeneſſe, gloſingly, hourely, majeſticall, majeſtically. In like ſort we graffe upon French words thoſe buds, to which that ſoile affoordeth no growth, as *chiefly, faulty, ſlaviſh, preciſeneſſe.* Divers words alſo we derive out of the Latine at ſecond hand by the French.

Increaſe on borrowing.

Of Latine the French.

French, and make good Englisſh, though both Latine and French have their hands cloſed in that behalfe, as in theſe verbes, *Pray, Point, Paze, Preſt, Rent, &c.* and alſo in the Adverbes *Carpingly, Currantly, Actively, Colourably, &c.* Againe in other languages there fall out defects, while they want meanes to deliver that which another tongue expreſſeth, as (by *Ciceroes* obſervation) you cannot interpret *Ineptus* unapt, unfit, untoward, in Greek. Neither *Porous, Capo, Vervex*, a barrow hogge, a Capon, a Weather, as *Cuiacius* noteth, *ad Tit. de verb. ſignif.* No more can you expreſſe to *ſtand* in French, to *Tye* in Corniſh, nor *Knave* in Latine, for *Nebulo* is a clowdie fellow, or in Iriſh; whereas you ſee our abilitie extendeth thereunto.

Defects of other tongues.

Moreover the copiouſneſſe of our language appeareth in the diverſitie of our Dialects, for we have Court and we have Countrey Engliſh, we have Northerne, & Southerne, groſſe and ordinarie, which differ each from other, not onely in the terminations, but alſo in many words, termes, and phraſes, and expreſſe the ſame things in divers ſorts, yet all right Engliſh alike, neither can any tongue (as I am perſwaded) deliver a matter with more varietie then ours, both plainly, and by proverbes and Metaphors: for example, when we would be ridde of one, we uſe to ſay, *Be going, trudge, packe, be faring, hence, away, ſhift*, and by circumlocution; *Rather your roome then your company, lets ſee your backe, come againe when I bid you, when you are called, ſent for, intreated, willed, deſired, invited, ſpare us your place, another in your ſtead, a ſhippe of Salt for you, ſave your credit, you are next the doore, the doore is open for you, there is no body holdeth you, no body teares your ſleeve, &c.* Likewiſe this word *Fortis* we may ſynonymize after all theſe faſhions, ſtout, hardy, valiant, doughty, couragious, adventurous, &c.

And in a word, to cloſe up theſe proofes of our copiouſneſſe, looke into our limitations of all ſorts of verſes affoorded by any other language, and you ſhall finde that

All ſorts of verſes.

Sir

Sir *Philip Sidney*, Master *Puttenham*, Master *Stanihurst*, and divers more have made use how farre we are within compasse of a foreimagined possibilitie in that behalfe.

I come now to the last and sweetest point of the sweetnesse of our tongue, which shall appeare the more plainly, if like two Turkeyses or the London Drapers we match it with our neighbours. The Italian is pleasant, but without sinews as a still fleeting water. The French, delicate, but even nice as a woman, scarce daring to open her lips for feare of marring her countenance. The Spanish majesticall, but fulsome, running too much on the O, and terrible like the divell in a play. The Dutch manlike, but withall very harsh, as one ready at every word to picke a quarrell. Now we in borrowing from them, give the strength of consonants to the Italian, the full sound of words to the French, the varietie of terminations to the Spanish, and the mollifying of more vowels to the Dutch, and so (like Bees) gather the honey of their good properties, and leave the dregges to themselves. And thus when substantialnesse combineth with delightfulnesse, fulnesse with fineneſse, seemelineſse with portlineſse, and currantneſse with stayednesse, how can the language which consisteth of all these, sound other then most full of sweetnesse?

Sweetneſſe.

Compared with others.

Againe, the long words that we borrow being intermingled with the short of our owne store, make up a perfect harmonie, by culling from out which mixture (with judgement) you may frame your speech according to the matter you must work on, majesticall, pleasant, delicate, or manly more or lesse, in what sort you please. Adde hereunto, that whatsoever grace any other language carrieth in verse or prose, in Tropes or Metaphors, in Ecchoes and Agnominations, they may all be lively and exactly represented in ours: will you have *Platoes* veine? reade Sir *Tho. Smith*. the *Ionicke*? Sir *Thomas Moore*. *Ciceroes*? *Aschan*. *Varro*? *Chaucer*. *Demosthenes*? Sir *John Cheeke* (who in his treatise

Mixture.

to th' Rebels, hath compriſed all the figures of Rhetorick. Will you reade *Virgil?* take the Earle of Surrey. *Catullus? Shakeſpheare* and *Barlows* fragment, *Ovid? Daniel, Lucan? Spencer, Martial?* Sir *John Davies*, and others: will you haue all in all for proſe and verſe? take the miracle of our age, Sir *Philip Sidney*.

And thus if mine owne eyes be not blinded by affection, I haue made yours to ſee that the moſt renowned of other Nations haue layed up, as in treaſure, and entruſted the *Diviſos orbe Britannos*, with the rareſt jewels of their lips perfections, whether you reſpect the underſtanding for ſignificancie, or the memorie for eaſineſſe, or the conceit for plentifulneſſe, or the eare for pleaſantneſſe: wherein if enough be delivered, to adde more then enough were ſuperfluous; if too little, I leave it to be ſupplyed by better ſtored capacities; if ought amiſſe, I ſubmit the ſame to the diſcipline of every able and impartiall cenſurer.

Chriſtian Names.

NAmes called in Latine, *Nomina quaſi Notamina*, were firſt impoſed for the diſtinction of perſons, which we call now Chriſtian names: After for difference of families which we call Sirnames, and haue beene eſpecially reſpected as whereon the glory and credit of men is grounded, and by which the ſame is conveyed to the knowledge of poſterity.

Every perſon had in the beginning one onely proper name, as among the Iews, *Adam, Joſeph, Salomon*; among the

the Ægyptians, *Anubis, Amasis, Busiris*; among the Chaldæans, *Ninus, Ninias, Semiramis*; among the Medians, *Astyages, Bardanes, Arbaces*; among the Grecians, *Diomedes, Vlisses, Orestes*; among the Romans, *Romulus, Remus, Fastulus*; among the old Gaules, *Istavicus, Cavarillus, Divitiacus*; among the Germans, *Arioviſtus, Arminius, Nassua*; among the Britans, *Cassibelin, Caratac, Calgac*; among the ancient Engliſh, *Hengeſt, Ælla, Kenric*; likewiſe all other Nations, except the ſavages of Mount *Atlas* in *Barbary*, which were reported to be both nameleſſe and dreamleſſe.

Varro. Julius. Paris. Viglius. Plinius Marcellinus.

The moſt ancient Nation of the Iews gave the name at the Circumciſion the eight day after the nativitie; the Romans to females the ſame day, to males the 9. day, which they called *Dies Lustricus*, as it were the cleanſing day, upon which day they ſolemnized a feaſt called *Nominalia*, and as *Tertullian* noteth, *Fata scribenda advocabantur*, that is, as I conceive, their nativitie was ſet. And it was enacted by the Emperour *Antoninus Philoſophus*, that all ſhould enter their childrens names on record before Officers thereunto appointed. At what time other Nations in ancient times gave names I have not read: but ſince Chriſtianitie, moſt Nations for the time followed the Iews, celebrating baptiſme the eight day after the birth, onely our Anceſtours in this Realme, untill latter time baptized, and gave names the very birth day, or next day after, following therein the counſell of S. *Cyprian*, in his 3. Epiſtle *Ad Fidum*. But the Polonians gave name in the ſeventh yeare, at which time they did firſt cut their childrens haire.

De Anima. 39

Capitolinus.

Mart. Cromerus.

The firſt impoſition of Names was grounded upon ſo many occaſions, as were hard to be ſpecified, but the moſt common in moſt ancient times among all Nations, as well as the *Hebrews*, was upon future good hope conceived by parents of their children, in which you might ſee their firſt and principall wiſhes toward them. Whereupon S. *Hierom* ſaith, *Votiva & quasi ob virtutis auspicium imponuntur vocabula hominib. & appellativa vertuntur in propria, sicut apud Latinos,*

Cic. de Divinatione.

tinos, Victor, Probus, Castus, &c. And such hopefull luckie names called by *Cicero*, *Bona nomina*, by *Tacitus*, *Fausta nomina*, were ever first enrolled and ranged in the *Romane* Musters; first called out to serve at the first sacrifices, in the foundation of *Colonies*, as *Statorius*, *Faustus*, *Valerius*, which implied the persons to be stout, happie, and valorous. As contrariwise *Atrius Umber* is accounted in *Livie*, *abominandi ominis nomen*, an abhominable name, for that it participated in signification with dismall darknesse, dead ghosts, and shadows. And you remember what *Plautus* saith of one whose name was *Lyco*, that is, a *Greedie Woolfe*.

Vosmet nunc facite conjecturam cæterum
Quid id sit hominis, cui Lyco nomen siet.

See Herodot. l. 9 de Hegesistrato. Trebellius. Pollio.

Yea such names were thought so happy and so fortunate, that in the time of *Galienus* one *Regilianus*, which commanded in *Illyricum*, got the Empire there, onely in favour of his name. For when it was demanded at a supper from whence *Regilianus* was derived, one answered, *à Regno*, another began to decline *Rex, Regis, Regi, Regilianus*; whereat the souldiers (which in all actions are forward) began with acclamation, *Ergo potest Rex esse, Ergo potest regere, Deus tibi regis nomen imposuit*: and so invested him with imperiall robes. In this Isle also at *Silcester* in Hampshire, *Constantinus* a militarie man of some reputation, in hope of his luckie name, and that he would prove another *Constantinus Magnus* to the good of the people, was by the Britan Armie proclaimed Emperour against *Honorius*: who exploited great matters in his owne person in *Gallia*, and by his sonne in *Spaine*. So in former times the name of *Antoninus* in remembrance of *Antoninus Pius*, was so amiable among the *Romans*, as he was supposed unfit for the Empire, who bare not that name, untill *Antoni-*

Lampridius.

nus

nus Elagabalus with his filthie vices distained the same. We reade also that two Ambassadours were sent out of *France* into *Spaine*, to King *Alphonse* the ninth, to demand one of the daughters that he begat of the daughter of King *Henry* the second of *England*, to be married to their Soveraigne King *Lewes* the eight: one of these Ladies was very beautifull called *Vrraca*, the other not so beautifull; but named *Blanche*. When they were presented to the Ambassadours, all men held it as a matter resolved that the choyce would light upon *Vrraca*, as the elder and fairer: But the Ambassadours enquiring each of their names, took offence at *Vrraca*, and made choice of the Lady *Blanche*, saying, That her name would be better received in *France* than the other, as signifying faire and beautifull, according to the verse made to her honour.

Candida, candescens candore, & cordis, & oris.

So that the greatest Philosopher *Plato* might seeme, not without cause, to advise men to be carefull in giving faire and happy names: as the *Pythagoreans* affirmed the minds, actions, and successes of men to be according to their *Fate*, *Genius*, and *Name*. One also well obserueth that these seven things; Vertue, good Parentage; Wealth, Dignity, or Office, good Presence, a good Christian name, with a gratious Surname, and seemely attire, do especially grace & adorne a man. And accordingly saith *Panormitan*; *Ex bono nomine oritur bona præsumptio.* As the common Proverbe, *Bonum nomen, bonum omen.*

The divell nevertheless who alwayes maligneth God and goodnesse, wrought by crueltie of *Valens* the Emperour the destruction of many men of worth, who had hippie names beginning with *Theo* signifying God, as *Theodorus*, *Theodulus*, *Theodoretus*, *Theodosius*, &c. For that divers *Amm. Marcel. lib. 29.*

vers curious companions had found by the falling of a ring magically prepared, upon those letters onely of all the *Alphabet*, graven in a charger of sundry metals, and set upon a Laurell trivet; that one who had his name beginning with *Theod*, should succeed in the Empire. Which was verified in *Theodosius* not long after.

In times of Christianitie the names of most holy and vertuous persons, and of their most worthy progenitours were given to stir up men to the imitation of them, whose names they bare. But succeeding ages (little regarding S. *Chrysostoms* admonition to the contrary, have recalled prophane names, so as now *Diana*, *Cassandra*, *Hippolitus*, *Venus*, *Lais*, names of unhappy disastre are as rife somewhere, as ever they were in *Paganisme*: Albeit in our late reformation, some of good consideration have brought in *Zachary*, *Malachy*, *Josias*, *&c.* as better agreeing with our faith, but without contempt of countrie names (as I hope) which have both good and gracious significations, as shall appeare hereafter.

Whereas in late yeares Sirnames have beene given for Christian names among us, and no where else in Christendome; although many dislike it, for that great inconvenience will ensue: nevertheless it seemeth to proceed from hearty good will, and affection of the god-fathers to shew their love, or from a desire to continue and propagate their owne names to succeeding ages. And is in no wise to be disliked, but rather approved in those which matching with heires generall of worshipfull ancient families have given those names to their heires, with a mindful & thankful regard of them, as we have now, *Pickering*, *Wotton*, *Grevill*, *Varney*, *Bassingburne*, *Gawdy*, *Calthorp*, *Parker*, *Pecsall*, *Brocas*, *Fitz-Raulfe Chamberlaine*, who are the heires of *Pickering*, *Bassingburne*, *Grevill*, *Calthorp*, *&c.* For beside the continuation of the name, we see that the self name, yea and sometime the similitude of names doth kindle sparkles of love and liking among meere strangers.

Neither can I beleeve a waiward old man, which would say,

say, that the giving of Surnames for Christian names first began in the time of king *Edward* the sixt, by such as would be Godfathers, when they were more then halfe fathers, and thereupon would have perswaded some to change such names at the confirmation. Which (that I may note by the way) is usuall in other countries, as we remember two sonnes of King *Hen.* the second of *France*, christned by the names of *Alexander* and *Hercules*, changed them at their Confirmation into *Henry* and *Francis*.

But two Christian names are rare in *England*, and I only remember now his Majésty who was named *Charles James*, as the Prince his sonne *Henry Frederic*; and among private men, *Thomas Maria Wingfield*, and sir *Thomas Posthumus Hobby*. Although it is common in *Italy*, to adjoyne the name of some Saint, in a kinde of devotion to the Christian name, as *Johannes Baptista Spinula*; *Johannes Franciscus Borhomeus*, *Marcus Antonius Flaminius*: and in *Spaine* to adde the name of the Saint on whose day the childe was borne.

If that any among us have named their children *Remedium amoris*, *Imago seculi*, or with such like names, I know some will thinke it more then a vanity, as they do but little better of the new names, *Free-gift*, *Reformation*, *Earth*, *Dust*, *Ashes*, *Delivery*, *More fruit*, *Tribulation*, *The Lord is neare*, *More triall*, *Discipline*, *Joy againe*, *From above*: which have lately beene given by some to their children with no evil meaning, but upon some singular and precise conceit. That I may omit another more vaine absurdity, in giving names and surnames of men, yea and of the best families to dogges, beares, and horses. When as we reade it was thought a capitall crime in *Pompeianus* for calling his base bondslaves by the name of grand captaines. Here I might remember how some mislike the giving of parents names successively to their heires, for that if they should be forced to prove descent, it will be hard to prove the *Doner* and the *Done* in *Formedon*, and to distinguish the one from the other.

Suetonius in Domit. ca. 10.

See Demosthenes contra Boetium, de Nomine.

It were impertinent to note here, that destinies were superstitiously by *Onomantia* deciphered out of names, as though the names and natures of men were sutable, and fatall necessitie concurred herein with voluntarie motion, in giving the name, according to that of *Ausonius* to *Probus*.

Qualem creavit moribus,
Jussit vocari nomine,
Mundi supremus arbiter.

And after, where he playeth with bibbing mother *Meroë*, as though she were so named, because she would to drinke meere wine without water, or as he pleasantly calleth it *Merum Merum*; for as he saith;

Qui primus Meroe nomen tibi condidit, ille
Thesidæ nomen condidit Hippolito.
Nam divinare est, nomen componere, quòd sit
Fortuna, morum, vel necis indicium.

For *Hyppolitus* the sonne of *Theseus* was torne in peeces by his coach horses, according to his name. So *Agamemnon* signified he should linger long before *Troy*, *Priamus* that he should be redeemed out of bondage in his childhood. *Tantalus*, that he should be most wretched, because Ἀγα μέμνων in the one, and Πριάμυρ in the other, and Ταλάντα in the third implieth such accidents unto them. Hither also may be referred that of *Claudius Rutilius*.

Nominibus certis credam decurrere mores?
Moribus aut potius nomina certa dari?

But to confront Poet with Poet, our good *Epigrammaticall* Poet, old *Godfrey* of *Winchester* thinketh no ominous foresp eaking to lie in names, in that to *Faustus*.

Multùm Fauste tua de nobilitate superbis,
Quodq; bono Faustus omine nomen habes,
Sed nullum nomen momenti, si licett omen.

Memo-

Memorable is that which may be obſerved out of hiſtories, how that men of the ſelfe ſame name have begun and ended great States and Empires: as *Cyrus* the ſonne of *Cambyſes* began the Perſian Monarchy, *Cyrus* the ſonne of *Darius* ruinated the ſame. *Darius* the ſonne of *Hiſtaſpes* reſtored it. And againe, *Darius* the ſonne of *Arſamis* utterly overthrew it. *Philip* the ſonne of *Amintas* eſpecially enlarged the kingdome of *Macedonia*, *Philip* the ſonne of *Antigonus* wholly loſt the ſame. *Auguſtus* was the firſt eſtabliſhed Emperor of *Rome*, *Auguſtulus* the laſt. *Conſtantinus Magnus* borne in this Iſle firſt began the Empire of *Conſtantinople*, *Conſtantinus* the laſt left it to the Turks, and utterly loſt the ſame, &c.

* The like obſervation is, that ſome names are unfortunate to Princes; As *Caius* amongſt the Romans, *John*, in France, England, and Scotland, and *Henry* lately in France. See the Table of Chriſtian names. * *Suet. in Cai. Calig. ca. ult.*

Such like curious obſervations bred the ſuperſtitious kinde of Divination called *Onomantia*, condemned by the laſt generall Councell, by which the *Pithagoreans* judged the even number of vowels in names to ſignifie imperfections in the left ſides of men, and the odde number in the right. By this *Auguſtus* the Emperour encouraged himſelf, and conceived good hope of victory, when as the night before the ſea-battell at *Actium*, the firſt man he met was a poore wayfaring man driving his aſſe before him, whoſe name when he demanded, he anſwered, *Eutyches*, that is, *Happyman*; and that his aſſes name was *Nicon*, that is, *Victor*. In which place when he accordingly had obtained the victory, he builded the City *Nicopolis*, that is, *The citie of Victory*, and there erected braſen images of the man and his aſſe. By this *Theodatus* king of the *Gothes*, when he was curious to know the ſucceſſe of his warres againſt the *Romans*, an *Onomanticall* or *Name-wiſard* Iew willed him to ſhut up a number of ſwine in little hog-ſties, and to give ſome of them Roman names, to other Gotiſh names, with ſeverall marks, and there to leave them to a certaine day; *Plinie 24. c. 4.* *Glicas in hiſtor.* *Cel. Rhodoginus l. 13. c. 35.*

At the day appointed, the King with the Iew repaired to the hog-sties, where they found them onely dead to whom they had given the Gotish names, and those alive to whom they had given the Roman names, but yet with their brissels more then halfe shed. Whereupon the Iew fore-told, that the *Gothes* should wholly be discomfited, and the *Romans* should lose a great part of their forces. By this *Vespasian* was encouraged to take upon him the Empire, when coming to the Temple of *Serapis* at *Alexandria*, and being there alone at his devotion, he suddenly saw in a vision, one *Basilides*, a Nobleman of *Ægypt*, who was then fourescore miles off. Vpon which name of *Basilides* derived from *Basileus*, signifying a king, he assured himselfe of royaltie, and the Empire which he then complotted for. As concerning this *Onomantia* a German lately set forth a Table, which I wish had beene suppressed, for that the devill by such vanities, doth abuse the credulitie of youth to greater matters, and sometimes to their owne destructions.

Tacitus 4. Hist.

I cannot tell how you would like it, if I should but remember how the *Greekes* superstitiously judged them more happy, in whose names the numeral letters added together, made the greater summe, and therefore *Achilles* forsooth must needs vanquish *Hector*, because the numerall Greek letters rose to a greater number in his name then in the others. Or how the amorous *Romans* kissed the Cup with a health so often at their meetings, as there were letters in their Mistresse names, according to that of merrie *Martiall* of his two wenches, *Nævia* which had six letters, and *Justina* that had seven in her name.

Nævia sex cyathis, septem Justina bibatur.

Our Nation was farre from those and such curious toies; therefore here will I overpasse them, and set down *Alphabetically*, the names which we now call Christian names; most usual to the English Nation, with their significations. For this is to be taken as a granted verity, that names among

among all Nations and tongues (as I partly noted before) are significative, and not vaine sensleſſe sounds. Among the *Hebrews* it is certaine out of sacred Scriptures, S. *Hierome*, and *Philo*, likewise among the *Greeks*, *Romans*, *Germans*, *French*, &c. yea among the barbarous Turks, for with them *Mahomet* signifieth glorified or laudable, *Homer* lively, *Abdalla* Gods servant, *Seliman* peaceable, *Agmad* good, *Haniza* ready, *Neama* pleasant. And the savages of *Hiſpaniola* and all *America*, name their children in their owne languages, *Gliſtering light*, *Sunne bright*, *Gold-bright*, *Fine gold*, *Sweet*, *Rich*, *Feather*, *&c.* as they of *Congo*, by names of birds, pretious stones, floures. *Bell forreſt.* *Ioſeph Acoſta.*

So that it were groſſe ignorance, and to no small reproch of our Progenitours, to thinke their names onely nothing significative, becauſe that in the daily alteration of our tong the signification of them is loſt, or not commonly known, which yet I hope to recover, and to make in some part knowne, albeit they cannot easily and happily be translated, becauſe as *Porphyrie* noteth, Barbarous names (as he termeth them) were very emphaticall & very short. But in all the significations of theſe names, you shall see the good and hopefull reſpects which the deviſers of the names had, that there is an *Orthotes* or certitude of names among all Nations according to *Plato*, & thereby perceive that many were translated out of the Greeke and Latine. Withall we may make this fruit by conſideration of our names, which have good, hopefull, and luckie significations, that accordingly we do carry and conforme our ſelves; ſo that we faile not to be anſwerable to them, but be *Noſtri nominis homines*, and Φερώνυμοι, as *Severus*, *Probus*, and *Aureolus* are called *Sui nominis imperatores*. And accordingly it seemeth to have beene the manner at giving of names, to wiſh the children might performe and diſcharge their names, as when *Gunthram* King of the French, named *Clotharius* at the font, he ſaid; *Creſcat puer, & hujus ſit nominis executor.* *Theologia. Phœnicum.* *In Cratylo.*

But before I proceed farther, this is to be noted. In moſt ancient times the Britans had here their peculiar names,

for the moſt part taken from colours (for they uſed to paint themſelves) which are now loſt, or remaine among the Welſh. Afterward they tooke Romane names when they were Provincials, which either remaine corrupted among them, or were extinguiſhed in the greateſt part of the Realme, after the entrance of the Engliſh *Saxons*, who brought in the German names, as *Cridda*, *Penda*, *Oſwald*, *Edward*, *Vchtred*, *Edmund*, &c. Then to ſay nothing of the Danes, who no doubt brought in their names, as *Suayn*, *Harold*, *Knute*, &c. The Normans conqueſt brought in other German names, for they originally uſed the German tong, as *William*, *Henry*, *Richard*, *Robert*, *Hughe*, *Roger*, &c. as the Greek names, *Ablabius*, *i.* Innocent, *Aſpaſius*, *i.* Delightful, *Boëthius*, *Symmachus*, *i.* helper, *Toxotius*, *i.* Archer &c. were brought into *Italy* after the diviſion of the Empire. After the Conqueſt, our Nation (who before would not admit ſtrange and unknown names, but avoyded them therefore as unluckie) by little and little began to uſe Hebrew and ſacred names, as *Matthew*, *David*, *Sampſon*, *Luke*, *Simon*, &c. which were never received in Germany, untill after the death of *Frederike* the 2. about ſome 300. yeares ſince.

Oldendorpius.

So that the *Saxons*, *Daniſh*, *Norman*, & *Britiſh* tongues, are the fitteſt keyes to open the entrance for ſearching out of our ancient names yet in uſe. For the Hebrew, I will follow the common tables of the Bible, which every one may do as well, and *Philo De nominibus mutatis*. For the Greek the beſt Gloſſaries with mine own litle skil. For the Welſh I will ſparingly touch them, or leave them to the learned of that Nation. But for old Engliſh names, which here are the ſcope of my care, I muſt ſift them as I may out of old Engliſh *Saxon* treatiſes, as I have hapned upon here and there: and ſome conjecturally, referring all to the judgement of ſuch, as ſhall be more happy in finding out the truth, hoping that probability may either pleaſe, or be pardoned by ſuch as are modeſtly learned in hiſtories and languages; to whoſe judgement in all humility, I commit all that is to be ſaid. For that they cānot but obſerve the diverſity of names

from

from the originall in divers languages, as how the French have changed *Petrus* into *Pierre*, *Johannes* into *Jehan*, *Benedictus*, to *Benoist*, *Stephanus* to *Estein*, *Radulphus* to *Raoul*: how the Italians have changed *Johannes* into *Giovanni*, *Constans* into *Costanze*, *Christophorus* into *Christophano*, *Jacobus* into *Jacopo*, *Radulphus* into *Ridulpho*, *Laurentius* into *Lorenz*. How the Welsh have altered *Joannes* into *Evan*, *Ægidius* into *Silin*, *George* into *Sior*, *Lawrence* into *Lowris*, *Constantinus* into *Custenith*. How the English have changed *Gerrard* into *Garret*, *Albric* into *Aubry*, *Alexander* into *Sanders*, *Constantine* into *Custance*, *Benedict* into *Bennet*. How the *English* and *Scottish* borderers do use *Roby* and *Rob* for *Robert*, *Lokky* for *Luke*, *Jokie* and *Jonie* for *John*, *Christie* for *Christopher*; &c. That I may omit the Spaniard which have turned *John* into *Juan*, and *Jacobus* into *Jago*, and *Didacus* into *Diego*: as the Germans which have contracted *Johannes* into *Hanse*, and *Theoderic* into *Deric*. These and the like, whosoever will learnedly consider, will not think any thing strange which shall hereafter follow; howsoever the unlearned will boldly censure it. I had purposed here, lest I might seeme hereafter to lay my foundations in the sands of conjecture, and not on grounds of truth and authoritie, to have given you the signification of such words as offer themselves most frequent in the compositions of our meere English names. *viz.*

Æl	*Gund*	*Rod*
Al	*Hold*	*Ric*
Ælf	*Helm*	*Sig*
Ard	*Hulph*	*Stan*
Ar	*Hare*	*Theod*
Bert	*Here*	*Ward*
Bald	*Leod*	*Wald*
Cin	*Leof*	*Wold*
Cuth	*Mer*	*Wi*
Ead	*Mund*	*Will*
Fred	*Rad*	*Win, &c.*
Gisle	*Red*	

And

And these not out of suppositive conjectures, but out of *Alfricus Grammer*, who was a learned Archbishop of *Canterbury*, well neare six hundred yeare since, and therefore not to be supposed ignorant of the English tongue, out of the *English-Saxon Testament*, *Psalter*, and *Laws*, out of *Willerams Paraphrasis* upon the *Canticles*, and the learned Notes thereon by a man skilfull in the Northerne tongues, as also out of *Beatus Rhenanus*, M. *Luther*, *Dasipodius*, *Kilianus*, who have laboured in illustration of the old *German* tongue, which undoubtedly is the matrix and mother of our English. But I think it most fitting to this purpose, to shew those my grounds in their proper places hereafter.

In the Table following.

Gre. noteth the name to be Greeke, *Germ.* German. *Lat.* Latine, *Fre.* French, *Hebr.* Hebrew, *Brit.* Welsh, *Sax.* Saxon or old English.

Vsuall

Vsuall Christian Names.

Aaron, Heb. A Teacher, or Mountaine of fortitude.

Abel, Heb. Iust.

Adam, Heb. Man, earthly, or red.

Adelrad, see *Ethelrad.*

Adolph, see *Eadulph.*

Adrian, see *Hadrian.*

Alan, is thought by *Iulius Scaliger* (some of whose progenitours bare that name) to signifie an hound in the *Sclavonian* tongue, and *Chaucer* useth *Aland* in the same sense: neither may it seeme strange to take names from beasts. The *Romanes* had their *Caninius, Aper, Asinius, &c.* and the Christians *Leo, Lupus, Vrsula.* But whereas this came into *England* with *Alan* Earle of *Britaine,* to whom the Conquerour gave the greatest part of *Richmondshire,* and hath beene most common since that time in the Northerne parts, in the yonger children of the noble House of *Percies,* and the family of *Zouch,* descended from the Earles of *Brstaine*; I would seeke it rather out of the *Brittish,* than *Sclavonian* tongue, and will beleeve with an ancient *Britan,* that it is corrupted from *Ælianus,* that is, Sunnebright, as they corrupted *Vitelianus* into *Guidalan.*

Avery, in Latine *Albericus,* deduced from the Germane name *Alberic,* Given in wish, and hope of royall power, Empire, Kingdome,

dome, wealth, and might, as *Plutarchus*, *Architas*, *Crates*, *Craterus*, *Polycrates*, *Pancratius*, with the *Greekes*, *Regulus*, *Opimius*, *&c.* with the *Latines*. The king of the *Gothes*, which sacked *Rome* bearing his name, was called by the *Romans* *Allaricus*, the old Englishmen turned it into *Alric*, the *Normans* into *Alberic*. That *Ric*, as it signified a kingdome, so also it signified rich, wealthie, mighty, able, powerfull, attributes to a kingdome; the word yet remaines in that sense among all the *German* nations dispersed in *Europe*, and little mollified doth sufficiently prove. The *Italians* receiving it from the *Longobardes*, have turned it into *Ricco*, the *Spaniards* from the *Gothes* into *Rico*, the *French* from the *Frankes* into *Riche*, we from the *Saxons* into *Rich*, *&c.* *Fortunatus Venantius*, who lived about a thousand yeares since, translated it by *Potens*, and *Fortis* in these verses to *Hilperic* king of *France*:

Ric

Hilperice potens, si interpres barbarus adsit,
Adjutor fortis hoc quoque nomen habet.
Nec fuit in vanum sic te vocitare parentes,
Præsagum hoc totum laudis, & omen erat.

As that *Hilperic* did signifie puissant and mightie helper. This name is usually written *Chilperic*, but the *C* was set before for *Coning*, that is, *King*, as in *Clotharius*, *Clodoveus*, *Cheribertus*, for *Lotharius*, *Lodoveus*, *Heribertus*. *Aubry* hath beene a most common name in the honourable family of *Vere* Earles of *Oxeford*.

Alban, *Lat.* *White*, or *High*, as it pleaseth other: The name of our *Stephen*, and first Martyr of *Britaine*.

Alwin,

Alwin, Sax. All victorious, or *Winning all*, as *Victor* and *Vincentius* in Latine, *Nicetas* and *Nicephorus* in *gr.* The Yorkeshireman, which was Schoolmaster to *Carolus Magnus*, and perswaded him to found the Vniversitie of *Paris*, is in an English-Saxon Treatise called *Alwin.* But the *French*, as it seemeth, not able to pronounce the *W*, called him *Alcuinus*, and *Albinus.*

Albert, Germ. All-bright, as *Epiphanius, Phædrus, Eudoxus* with the *Græcians: Lucilius, Illustrius, Fulgentius*, with the *Latines, Beort* and *Bert*, as *Alfricus*, and *Rhenanus* do translate it, is *famous, faire*, and *cleare.* Which the rather I beleeve, for that *Bertha* a German Lady sent into *Greece*, was there called *Eudoxia* in the same sence, as *Luitprandus* reporteth. They moreover that in ancient books are written *Ecbert, Sebert, Ethelbert*, in the latter are written *Ecbright, Sebright, Ethelbright:* So that, *Bert* in composition of names doth not signifie *Beard*, as some translate it. *Bert.*

Ælfred, Sax. All peace, not varying much in signification from *Irenæus. Eal, All, Æl* in old English compound names is answerable to *Pan* and *Pam* in Greeke names, as *Pamphilus, Pammachius, Panatius, Pantaleon, &c.* *Eal and Æl.*

Aldred, Sax. All reverent feare.

Alexander, Gre. Succour man, or Helper of men.

Alphons, if it be a German name, and came into *Spaine*, with the *Gothes*, a German nation, it is as much as *Helfuns*, that is, *Our help*, and probable it is to be a *Gotish* name, for *Alphons* the first king of *Spaine* of that name, *Anno* 740. was descended from the *Gothes.*

Amery, in *Latine* *Almaricus*, from the German

Emerich, that is, Alwayes rich, able, and powerfull, according to *Luther*: the *French* write it *Aumery*, as they of *Theodoric*, *Henric*, *Frederic*, make *Terrey*, *Henry*, *Ferry*.

Ambroſe, *Gre. Divine*, *Immortall*.

Amie, from the French, *Amiè*, that is, *Beloved*, and that from *Amatus*, as *Renè* from *Renatus*. The Earles and Dukes of *Savoy* which be commonly called *Aimè*, were in Latine called *Amadeus*, that is, *Loving God*, as *Theophilus*: and ſo was that Earle of *Savoy* called, which did homage to King *Henry* the third of *England*, for *Bourg* in *Breſſe*, Saint *Maurice* in *Chablais* *Chaſteau Bard*, *&c.* which I note for the honour of *England*. We do uſe now *Amias* for this, in difference from *Amie* the womans name. Some deduce *Amias* from *Æmilius* the *Roman* name, which was deduced from the Greek *Aimulios*, *Faire ſpoken*.

Matth. Paris.

Ananias, *Heb. The grace of the Lord.*

Andrew, *Gre. Manly*, or *Manfull*. *Fruculphus* turneth it *Decorus*, *Comely* and *Decent*; I know not upon what ground. See *Charles*.

Anaraud, *Brit.* corrupted from *Honoratus*, that is Honourable.

Angel, *Gre.* a Meſſenger.

Anthonie, *Gre.* as *Antheros*, flouriſhing, from the Greeke *Anthos* a floure, as *Florence* and *Florentius* with the Latines, and *Thales*, *Euthalius* with the Greekes. There are yet ſome that draw it from *Anton* a companion of *Hercules*. From this was derived the name of *Antoninus*, which for the vertue of *Antoninus Pius*, how highly it was eſteemed, reade *Lampridius* in the life of *Alexander Severus*.

Anſelm, *Germ.* Defence of Authoritie, according to *Luther*. Whether this name came from the

the Gotiſh word *Anſes*, by which the *Gothes* called their victorious Captaines as Demigods, I dare not determine: yet *Aasbert*, *Anſegis*, *Anſwald*, Germane names, and *Anskettell* uſed much in the ancient houſe of the *Mallories*, ſeeme to deſcend from one head. *Iornandes*, c. 13.

Archebald, *vide Erchenbald*.

Arfaſt, *Sax.* Goodly-man [*Alfricus.*]

Arnold, *Ger.* Honeſt, but the Germans write *Ernold*. *Probus* in Latine [*Luther.*] It hath beene common in the old familie of the *Boyſes*.

Arthur, a Latine name in *Juvenal* drawne from the goodly fixed ſtarre *Arcturus*, and that from *Arctus* is the Beare, as *Vrſicinus* amongſt the Romanes. The famous *Arthur* made this name firſt famous amongſt the *Britaines*.

Auguſtine, *Latine*, *Encreaſing*, or *Majeſticall* from *Auguſtus*, as *Victorinus*, *Juſtinus*, *Conſtantinus*, diminutives from *Victor*, *Juſtus*, *Conſtans*, according to *Molinaus*. One obſerveth that adoptive names do end in *anus*, as *Æmilianus*, *Domitianus*, *Juſtinianus*, adopted by *Æmilius*, *Domitius*, *Juſtinus* [*Lilius Giraldus.*]

B

BAldwin, *Ger.* If we beleeve *Luther*, *Speedie Conquerour*; if *Rhenanus*, and *Lipſius*, *Victorious power*. But whereas *Jornandes*, cap. 29. ſheweth that king *Alaric* was ſurnamed *Baldh id eſt*, *Audax*: for that he was bold and adventu- *Baldh.*

ventrous, and both *Kilianus*, and *Lipsius* himselfe doth confesse, that it was anciently in use, for Bold and confident, *Baldwin* must signifie Bold victor, as *Winbald*, the same name inverted, *Ethelbald* nobly bold, *Willibald* very bold and confident, concurring somewhat in signification with *Thraseas*, *Thrasimachus*, *Thrasibulus*, *Thrasillus* of the Grecians. So all the names wherein *Win* is found, seeme to imply victory, as *Tatewin*, Learned victor, *Bertwin*, Famous victor, *Earlwin*, Glorious or honourable victor, and *Unwin*, yet amongst the Danes for invincible (*Jonas Turson*) as *Anicetus* in Greeke. Accordingly we may judge that most names wherein *Win* is found, to resemble the greek names, *Nicetes*, *Nicocles*, *Nicomachus*, *Nicander*, *Polynices*, *&c.* which have *Nice* in the.

Epist. 43. Cent. 3.

Win.

Baptist, *Gre.* A name given to S. *John*, for that he first baptized, and to many since in honour of him.

Bardulph, *Germ.* from *Bertulph*, *i. faire help*. *Vlph*, *Wolf*, *Hulf*, *Ælf*, *Hilp*, *Helf*, signifie *Helpe*, as *Luther* and others assure us. So *Ælfwin*, Victorious helpe, *Ælfric* Rich or powerfull helpe, *Ælfwold* Helping Governour, *Ælfgiva* helpgiver. Names conformable to *Boetius*, *Symmachus*, *&c.*

Vlph. Wolph. Hulf. AElf. Hilp. Helf.

Bartholmew, *Hebr.* the sonne of him that maketh the waters to mount, that is, of God, which lifteth up the minde of his teachers, and drops down water (*Szegedinus.*)

Barnabas, or *Barnabie*, *Heb.* sonne of the Master, or Sonne of Comfort.

Baruch, *Heb.* the same which *Bennet*, blessed.

Basil, *Gre.* Royall, Kingly, or Princely.

Bede, *Sax.* He that prayeth, or a devout man, as *Eucherius*, or *Eusebius* in Greeke. We retaine

taine ſtill *Bedman* in the ſame ſence, and to *ſay our bedes*, is but to ſay our prayers.

Beavis, may ſeeme probably to be corrupted from the name of the famous *Celtique* King *Bellovesus*. When as the French have made in like ſort *Beavois* of the old Citie *Bellovacum*. In both theſe is a ſignificancie of beautie. In latter times *Bogo* hath beene uſed in Latin for *Beavis*.

Benet, Lat. contracted from *Benedictus. i.* Bleſſed.

Benjamin, Hebr. The ſonne of the right hand, or *Filius dierum (Philo:)* See *Joſeph. li.* 1. *Archaiologias.*

Bernard, Ger. S. *Bernardes Cluniac* Monks drew it from *Bona Nardus*, by alluſion; ſome turne it Hard childe, in which ſence *Barne*, is yet retained with us in the North. If it be derived as the Germans will have it from *Bearne*, which ſignifieth a *Beare*, it is anſwerable to *Arthur*. Others yet more judicially tranſlate *Bernard*, into *Filialis indoles*, *Childe-like diſpoſition* toward parents, as *Bernher, Lord of many children.* It hath beene moſt common in the houſe of *Brus* of *Connington* & *Exton*. Out of the which the Lord *Harrington* of *Exton*, and Sir *Robert Cotton* of *Connington* are deſcended, as his moſt excellent Majeſty from *Robert Brus*, eldeſt brother to the firſt *Bernard*. *Bern, or Barn.*

Bertran, for *Bertrand*, Faire and pure; ſome thinke that the Spaniards have with ſweeter ſound drawn hence their *Fernando*, and *Ferdinando*.

Blaſe, Gr. Budding forth, or *Sprowting* with encreaſe.

Boniface, Lat. Well doer, or *Good and ſweet face:* See *Winefrid.*

Bo-

Bonaventure, Lat. Good adventure, as *Eutychius* among the Greeks, *Fauſtus* and *Fortunatus*, among the Latines.

Botolph, Sax. contracted into *Botall*, Helpe ſhip, as Saylers in that age were called *Boteſcarles*. In part it is anſwerable to the Greeke names, *Nauplius, Naumachius*, &c.

Brian, Fre. Written in old books, *Briant* and *Brient, Shrill* voyce, as among the Romans *Voconius*, [*Nicotius*].

Balthaſar, Heb. Searcher of Treaſure, or without treaſure.

C

Caius, Parents joy. *T. Probus.*

Caleb, Heb. Hearty, *Philo.*

Caliſthenes, Gre. Beautifull and ſtrong.

Caradoc, Bri. Dearly beloved. *Quare.*

Cæſar, This came a late to be a Chriſtian name among us. *Spartianus* ſaith it was firſt given for killing of an Elephant, which in the Moores language is called *Cæſar*, or that he was cut out of his mothers wombe, or borne with a buſh of haire, or grey eyes. Such variety of opinions is concerning a name, which as he ſaith, *Cum æternitate mundi duraturum.*

Charles, Germ. according to *I. Du Tillet*, from *Carl*, that is, ſtrong, ſtout, couragious, and valiant, as *Virius, Valerius, Valens, &c.* with the Romans, *Craterus, &c.* with the Greeks; not from the Greeke *Charilaus*, which ſignifieth *Publicola*, the Claw-backe of the people. The *Hungarians* call a King by a generall name *Carl* (*Aventinus.*) And *Carl* is onely in the coines

coynes of *Carolus Magnus*. *Scaliger* makes *Carliman* & *Carlman* answerable to the Greek *Andreas*.

Christopher, Gre. Christs-carrier, a name, as learned men thinke, devised, and a picture thereunto mystically applyed as a representation of the duties of a true Christian, and was as their *Nosce teipsum*. Of such mysticall Symboles of the Primitive Christians, See *Joseph Scaliger ad Freherum*. *Gasius Brisacensis.*

Chrysostome, Gre. Golden-mouth.

Clemens, Lat. Meeke, Milde and *Gentle.*

Constantin, Lat. Fast, or *Firme*, for which in some parts of the Realme we see *Custance.*

Conrad, Ger. Able-counsell, or *Advised valour*, as *Julius Scaliger* will, *Exercitat.* 256. But here is to bee noted, that *Rad*, *Red*, and *Rod* signifie *counsell* and *advise*. [*Luther, Alfricus, Killian*] and differ onely in Dialect, as *Stan, Sten, Stone.* And this appeareth by that which the Northern men cried when they killed *Walter* Bishop of *Duresme, Short Rad, good Rade, quell ye the Bishop*, that is, *Short counsell, Good counsell, &c.* [*M. Paris.*] *Rad, Red, Rod.*

Cornelius, Lat. All draw it from *Cornu* an horne.

Cuthbert, Sax. Not *Cut-beard*, as some fable, but famous, bright, and cleare skill or knowledge, according to the old verse;

Quiq; gerit certum Cuthbert de luce vocamen.

No man doubteth but *Cuth* signified knowledge, as *uncuth* unknowne; So *Cuthwin* skilfull victor, *Cuthred*, skilfull in counsell.

Cyprian, Gre. from *Cypria*, a name of *Venus*, so named of the Isle of *Cyprus*, where she was especially honoured.

Cadwallader, Brit. A warrelike name, deduced

from *Cad*, that is, *Battell*, as it seemeth: but I referre it to the learned *Britans*.

Crescens, Lat.

D

Daniel, Heb. Iudgement of God.

David, Heb. Beloved.

Demetrius, Ger. Belonging to *Ceres*.

Denis, Gr. for *Dionysius*, which some fetch from *Dios nous*, *i. divine minde*. It is one of the names of the drunkard *Bacchus*, and derived by *Nonnius* in his *Dionysiacis*, from *Jupiter* his lame leg, for *Nisos* signifieth, saith he, *lame* in the *Syrian* tongue: and we will imagine that *Jupiter* halted when *Bacchus* was enseamed in his thigh. But Saint *Denis* of *France* hath most graced this name.

Dru, in *Lat.* *Drugo*, or *Drogo*, Subtile, as *Callidius*, in *Latin*, if it come from the *Saxon* or *German*; But if it be French, *Lively* and *Lustie* (*Nicotius.*)

Dunstan, Sax. One that writeth S. *Dunstans* life, saith, the name is answerable to *Aaron*, *i.* Mountaine of fortitude. That *Dun* with the old English signified a mountaine or high hill, is apparent, that they called mountaine man *Dunsettan*, and *Downe* continueth in the like sence with us. Others suppose it to signifie *Most high*, as among our Ancestors *Leofstan* signified *Most beloved*, *Betstan*, *Best of all*, *Fridstan*, most peacefull, &c. *Stan* being the most usuall termination of the Superlative degree.

Stan.

E

Eadgar, Sax. for *Eadig-ar, Happy*, or *blessed, honour*, or *power*, for I finde it interpreted in an old history *Felix potestas.* The last verse of *Ethelwardus* history seemeth to prove the same, and *Eadig*, (for the which *Ead* was used in composition) is the word in the 6. of Saint *Matth.* in the English *Saxon* testament, so often iterated, for *Blessed* in the Beatitudes. That *Ear*, or *Ar*, signifie *honour* it appeareth in the *Saxon* laws, and in *Jonas Tursonius Danish Vocabulary*, as *Arlic*, and *Earlic*, Honourable. And from hence commeth our honourable name of Earles, which came hither with the *Danes*, as may be gathered out of *Ethelwardus*. *Ead.* *Ar.* *Ear.* *Earle.*

Edmund, Sax. for *Eadmund*, Happy, or blessed peace: Our Lawyers yet do acknowledge *Mund* for *Peace* in their word *Mundbrech*, for breach of *Peace.* So *Ælmund* all peace, *Kinmund*, Peace to his kinred, *Ethelmund* noble peace; yet I know that some translate *Mund* by Mouth, as *Pharamund*, True Mouth. *Mund.*

Eadulph, Sax. Happy helpe.

Eadwin, Happy victor.

Edward, in *Sax.* coines *Eadward*, happy keeper. The Christian humilitie of King *Edward* the Confessour brought such credit to this name, that since that time it hath beene most usuall in all estates. That *Ward* signifieth a Keeper, is apparant by *Wood-ward, Mill-ward*, &c. *Ward.*

Ealdred, Sax. All reverent feare.

Ealred, Sax. All counsell.

Ebulo, See *Ybel.*

Egbert, or rather *Ecbert, Sax.* Alwayes bright,

famous for euer, as the olde Englisſh called Euerlaſting life, *Ee-life.*

Ellis, Heb. Corruptly for *Elias*, Lord God.

Elmer, Sax. Contracted from *Ethelmer*, Noble and renowned: for *Willeranus* tranſlateth *Mere*, by *Celebris* and *Famoſus*. So *Merwin* renowned Victor, *Merwald* renowned gouernour. Yet I know *B. Rhenanus* turneth *Meir* and *Mere* by Gouernour. *Cap. ult. Rer. Ger.*

Mer. Meir.

Emanuel, Heb. God with us.

Emary, See *Amery.*

Enion, Brit. From *Æneas* as ſome thinke, but the Britiſh Gloſſarie tranſlateth it *Juſtus*, luſt and vpright.

Engelbert, Germ. Bright Angell.

Eraſmus. Gr. Amiable or to be beloued.

Erchenbald, Ger. Powerfull, bold, and ſpeedie learner, or obſeruer (*Daſypodius.*)

Erneſt, Germ. in *Cæſar Arioviſtus*, Seuere (*Aventinus.*) in the like ſenſe we ſtill retaine it.

Eſay, Heb. Reward of the Lord.

Ethelbert, or *Edlebert*, Noble bright, or nobly renowned, for *Ethel*, or *Adel* ſignifie in *Germany*, Noble. From whence happily *Athalric* King of the *Gothes* had his name. From hence it was that the heires apparant of the Crowne of *England*, were ſurnamed *Etheling. i.* Noble borne, and *Clito, i. Inclitus*; as in the declining eſtate of the *Roman* Empire, the heires of Emperours were called *Nobiliſſimi*: hence alſo the Spaniards which deſcended from the German *Gothes*, may ſeeme to haue partly borrowed their *Idal-guio*, by which word they ſignifie their nobleſt gentlemen.

Ethel. Adel. Etheling. Clyto.

Ethelred, Sax. Noble adviſe and Counſell.

Ethelard, Sax. For which we now vſe *Adelard* Noble diſpoſition.

E-

Ethelſtan, Sax, Noble iewell, pretious ſtone, or, moſt noble.

Ethelward, Sax. Now *Aelward*, Noble Keeper

Ethelwold, Sax. Noble gouernour for the old booke of Saint *Auguſtines* in *Canterbury*, *Willeranus* and *Luther* do agree that *Wold* and *Wald* doth ſignifie *Præfectus* a Gouernour. So *Bertwold* and *Brightwold* Famous Gouernour, *Kinwold*, Gouernour of his kindred. *Wold and Wald.*

Ethelwolph, Sax. Noble helper.

Everard, ger. Well reported, as *Geſnerus* writeth like to *Eudoxus* of the Greekes: but other with more probabilitie deduce it from *Eberard, i.* excellent or, ſupreame towardneſſe. A name moſt vſuall in the ancient familie of the *Digbyes.*

Euſebius, gr. Pious and religious godly-man.

Euſtace, gre. Seemeth to bee drawne from the Greeke εὐσταθὴς, which ſignifieth Conſtant, as *Conſtantinus*, but the former ages turned it into *Euſtachius* in Latine.

Euan, See *Ivon.*

Eutropius. gr. well manered.

Ezechias, Heb. Strength of the Lord.

Ezechiel, Heb. Seeing the Lord.

F

Fabian, from *Fabius*, who had his name from beanes, as *Valerian* from *Valerius Fabianus* biſhop of *Rome*, martyred vnder *Decius*, firſt gaue reputation to this name.

Foelix, Lat. Happie. the ſame with *Macarius* among the Græcians.

Florence, Lat: Flouriſhing, as *Thales* with the Greekes, *Antonius* with the Latines.

Francis, Germ: from *Franc:*, that is Free, not ſeruile, or bond. The ſame with the Greeke *Eleytherius*, and the Latine *Liberius*.

Frederic, Germ: Rich peace, or as the Monke which made this alluſion, Peaceable raigne.

Eſt adhibenda fides rationi nominis hujus
Compoſiti Frederic, duo componentia cujus
Sunt Frideric, Frith, *q̃ niſi pax, Ric, q̃ niſi regum*
Sic per Hendiadin Fredericus, quid niſi vel rex
Pacificus? vel regia pax? pax pacificus q̃.

For *Frideric*, th' Engliſh haue commonly vſed *Frery* and *Fery*, which hath beene now a long time a Chriſtian name in the ancient family of *Tilney*, and luckie to their houſe, as they report.

Fremund, Sax: Free peace.

Foulke, or *Fulke, Germ:* Some deriue it from the Germ. *Volkg.* Noble and Gallant. But I from *Folc*, the Engliſh-Saxon word for people, as though it were the ſame with *Publius* of the *Romanes*, and onely tranſlated from *Publius*, as, beloued of the people and commons.

Fulbert, Sax. Fullbright.

Fulcher, Sax. Lord of people.

Ferdinando, See *Bertram*. This name is ſo variable, that I cannot reſolue what to ſay: for the Spaniards make it *Hernand*, and *Hernan*, the Italians *Ferando*, and *Ferante*, the French *Ferant*, which is now become a ſurname with vs, and the Latines *Ferdinandus:* vnleſſe wee may thinke it is fetcht by tranſpoſition from *Fred*, and *Rand*, that is, Pure peace.

Gabriel,

G

Gabriel, Heb. Man of God, or Strength of God.

Gains, See *Caius*.

Gamaliel, Heb. Gods reward, as *Deodatus*, *Theodorus*, and *Theodosius*.

Garret, for *Gerard*, and *Gerald:* See *Everard*, for from thence they are detorted; if we beleeve *Gesnerus*. But rather *Gerard* may seeme to signifie, All towardnesse, as *Gertrud*, All truth, *Gerwin*, All victorious, and the German nation is so named, as All and fully men. *Gert Gar. Alib.*

Gawen, a name devised by the author of King *Arthurs* table, if it bee not *Walwin*: See *Walwin*.

George, Gre. Husbandman, the same with *Agricola*, a name of speciall respect in *England* since the victorious King *Edward* the third chose S. *George* for his Patron, and the English in all encounters, and battels, used the name of Saint *George* in their cries, as the French did, *Montjoy, S. Denis*.

Gedeon, Heb. A Breaker, or Destroyer.

German, Lat. Of the same stocke, True, no counterfeit, or a naturall brother, *S. German*, who suppressed the Pelagian heresie in *Britaine*, about the yeare 430. advanced this name in this Isle.

Gervas, Gervasius in Latine, for *Gerfast*, (as some Germans coniecture) that is All sure, firme, or fast. If it be so, it is onely *Constans* translated. But it is the name of a Martyr, who suffered vnder *Nero* at *Millaine*, who if hee were a Græcian, as his fellow martyr *Protasius* was

was, it may signifie grave and Antient, or honourable, as wrested from *Geronsius*.

Frid. Fred. *Geffrey, Ger.* from *Gaufred*, Ioyfull peace. *Kilianus* translateth *Gaw*, Ioyfull, as the French do *Gay*. That *Fred* and *Frid*, do signifie peace, is most certaine, as *Fred-stole, id est, Pacis cathedra*. See *Frederic*.

Gilbert, Germ. I supposed heretofore to signifie Gold-like-bright, as *Aurelius* or *Aurelianus*: or yellow bright, as *Flavius* with the Romans. For *Geele* is yellow in old Saxon, and still in Dutch, as *Gilvus* according to some in Latine. But because it is written in Doomsday booke, *Gistebert*, I judge it rather to signifie Bright or brave pledge; for in old Saxon, *Gisle* signifieth a pledge, and in the old English booke of S. *Augustines* of *Canterbury*, sureties and pledges for keeping the peace are called *Fredgisles*. So it is a well fitting name for children which are the onely sweet pledges and pawns of love betweene man and wife, and accordingly called *Dulcia pignora*, and *Pignora amoris*.

Giles, is miserably disjoynted from *Ægidius*, as *Gillet* from *Ægidia*, by the French, as appeares in histories by the name of the Duke of *Rollos* wife. It may seeme a Greeke name, for that S. *Giles*, the first that I have read so named, was an Athenian, and so drawne from *Aigidion*, that is, Little Kid, as we know *Martianus Capella* had his name in like sense; yet some no lesse probably fetch *Giles* from *Julius*, as *Gilian* from *Juliana*.

Godfrey, Ger. From *Godfred*, Gods-peace, or godly; for the Danes call godlinesse *Gudfreidhed* [*Jonas Turson.*]

Godard, Gre. Strength of God, or Gods-man, as *Gabriel* according to *Luther*. But I thinke it

it rather to signifie Godly disposition or towardnesse, for *Ard* and *Art* in the German tongue, doe signifie Towardnesse, aptnes, or disposition. As *Mainard*, powerfull disposition, *Giffard*, Liberall disposition, as *Largus*; *Bernard* Childlike disposition, *Leonard* Lionlike disposition, as *Leoninus*, *Reinard*, pure disposition, as *Syncerus*. *Ard.* *Junius.* *Lipsius.* *Kilianus.*

Godwin, germ. For Win-God, converted, or Victorious in God.

Godrich, ger. Rich, or powerfull in God.

Gregory, gr. Watching, watchfull, as *Vigilantius* and *Vigilius* in the Latine.

Gryffith, Brit. Some Britans interpret it Strong-faithed.

Gruffin, Brit. If it bee not the same with *Griffith*, some do fetch from *Rufinus*, *Red*, as many other Welsh names are derived from colours.

Grimbald, ger. But truely *Grimoald*, power over anger, as *Rodoald*, power of councell, (*Luther*) a name most usuall in the old family of *Paunce-foot*.

Gwischard, See *Wischard*.

Guy, In Latine, *Guido* from the French *Guide*. A guide, leader, or director to other.

H

H*Adrian, Lat.* deduced from the city *Hadria*, whence *Hadrian* the Emperor had his originall. *Gesner* bringeth it from the Greeke Ἀσπὸς, Grosse or wealthy. *Ael. Spartianus. Hadr. in libr. vitæ suæ.*

Hamon, Heb. Faithfull.

Hanibal, A *Punick* name. Gratious Lord.

Hector, gr. Defendor, according to *Plato*.

Henry, ger. in Latine *Henricus*. A name so famous

mous since the yeare 920. when *Henrie* the first was Emperour, that there have beene 7. Emperours, 8. Kings of *England*, 4. Kings of *France*, as many of *Spaine* of that name. But now thought unlucky in *French* Kings: when as King *Henrie* the 2. was slaine at tilt, King *Henrie* the 3. and 4. stabd by two villanous monsters of mankind. If *Einric* be the originall, it signifieth ever rich and powerfull. If it be deduced from *Herric*, which the Germans use now, it is as much as Rich-Lord. I once supposed not without some probability, that it was cõtracted from *Honoricus*, of which name, as *Procopius* mentioneth, there was a Prince of the *Vandales*, in the time of *Honorius*, and therefore likely to take name of him, as he did from *Honor*. And lately I have found that *Fr. Phidelphus* is of the same opinion. Howsoever it hath beene an ominous good name in all respects of signification.

In Epistolis.

Hengest, *Sax.* Horse man, the name of him which led the first Englishmen into this Ile, somewhat answerable to the Greeke names, *Philippe*, *Speusippus*, *Ctesippus*; his brother in like sort was called *Horsa*.

Harhold, *Sax.* *Luther* interpreteth it Governour or Generall of an Armie, and so would I if it were *Harwold*. But being written *Harhold* & *Herold*, I rather turne it love of the Army. For *Hold*, see *Rheinhold*. For *Hare* and *Here* that they signifie both an Armie, and a Lord, it is taken for granted: Yet I suspect this *Here*, for a Lord to come from the Latin *Herus*. See *Ethelwold*.

Hare.
Here.

Herbert, *Germ.* Famous Lord, bright Lord, or Glory of the Army.

Herwin, *ger.* Victorious Lord, or Victor in the

the Army.

Harman, or *Hermon*, *ger.* Generall of an Army, the same which *Strato* or *Polemarchus* in Greeke: *Cæsar* turned it into *Arminius* [*Tscudus.*] Hence the General Dukes are called *Hertogen*, as leaders of Armies.

Hercules, *gr.* Glory, or illumination of the ayre, as it pleaseth *Macrobius*, who affirmed it to bee proper to the Sunne, but hath beene given to valiant men for their glory.

Hierome. *gr.* Holy name.

Hildebert, *germ.* Bright, or famous Lord. See *Maud.*

Hilary, *Lat.* Merry and pleasant.

Howel, A British name, the originall whereof, some Britan may finde. *Goropius* turneth it Sound or whole, as wisely as he saith, Englishmen were called *Angli*, because they were good Anglers. I rather would fetch *Hoel* from *Hælius*, that is, Sunne-bright, as *Coel* from *Cœlius.*

Hugh, *Aventinus* deriveth it from the German word *Hougen*, that is, slasher or cutter. But whereas the name *Hugh*, was first in use among the French, and *Otfrid* in the yeare 900. used *Hugh* for Comfort, I judge this name to be borrowed thence, and so it is correspondent to the Greeke names *Elpidius*, and *Elpis.*

Humfrey, *Germ.* for *Humfred*, House-peace, a lovely and happy name, if it could turne home-warres betweene man and wife into peace. The Italians have made *Onuphrius* of it in Latine.

Hubert, *Sax.* Bright forme, faire shape, or faire hope.

Horatio, I know not the Etymology, unlesse you will derive it from the Greek, ὀξυτὸς or ὀξυτικὸς as of good eye-sight.

I

Iacob, Heb. A tripper, or ſupplanter. Whoſe name becauſe hee had power with God, that he might alſo preuaile with men, was changed into *Iſrael* by God. See *Geneſ.* cap. 32. *Philo de nominibus mutatis.*

Iames, Wreſted from *Iacob,* the ſame. *Iago* in Spaniſh, *Iaques* in French, which ſome Frenchified Engliſh, to their diſgrace, haue too much affected.

Iaſper.

Ibel, See *Ybell.*

Ioachim, Heb. Preparation of the Lord.

Ieremy, Heb. High of the Lord.

Ioab, Heb. Fatherhood.

Iohn, Heb. Gratious, yet thought ſo unfortunate in Kings; for that *Iohn* King of *England* well neare loſt his Kingdome; and *Iohn* King of *France* was long captiue in *England*; and *Iohn Baliol* was lifted out of his kingdome of *Scotland*; that *Iohn Steward* when the kingdome of *Scotland* came vnto him, renouncing that name, would be proclaimed King *Robert.* See *Iuon.*

Iob, Heb. Signing, or ſorrowing.

Iordan, Heb. The riuer of Iudgement.

Ioſuah, Heb. As *Ieſuiah* Sauiour.

Ioſcelin, A diminitive from *Ioſt* or *Iuſtus,* as *Iuſtulus* according to *Iſtebius,* but mollified from *Ioſtelin,* in the old Netherland language, from whence it came with *Ioſcelin* of *Louan,* yonger ſonne of *Godfrey* Duke of *Brabant,* Progenitour of the honourable *Percyes,* if not the firſt, yet the moſt noble of that name in this Realme.

Realme. *Nicocius* maketh it a diminitive from *Ioſt*, *Iudocus*.

Ioſeph, *heb*. Encreaſing (*Philo*) or encreaſe of the Lord.

Ioſias, *heb*. Fire of the Lord.

Joſuah, *heb*. The Lord Saviour.

Inglebert, See *Engelbert*.

Ingram, *Germ*. *Engelramus* in Latine, deduced from *Engell* which ſignifieth an Angell, as *Angelo* is common in *Italy*, ſo *Engelbert* ſeemeth to ſignifie bright Angell.

Iſaac, *heb*. Laughter, the ſame which *Gelaſius* among the Greekes.

Iſrael, *heb*. Seeing the Lord, or prevailing in the Lord: See *Iacob*.

Iulius, *gre*. Soft haired, or moſſie bearded, ſo doth *Iulus* ſignifie in Greek. It was the name of *Æneas* ſonne, who was firſt called *Ilus*.

Ilus erat dum res ſtetit Iliaregno.

The old Engliſhmen in the North parts turned *Iulius* into *Ioly*, and the unlearned Scribes of that time may ſeeme to have turned *Julianus* into *Iolanus*, for that name doth often occurre in old evidences.

Iuon, is the ſame with *Iohn*, and uſed by the Welſh, and *Sclavonians* for *Iohn*; and in this Realme about the Conquerors time *Iohn* was rarely found, but *Iuon* as I have obſerved.

Ionathan, *heb*. The ſame with *Theodorus*, and *Theodoſius*, that is, Gods gift.

K

KEnhelme, *Sax*. Defence of his kindred. *Helm*, Defence, (*Luther*:) ſo *Eadhelme*, *Hélan.*

Happy defence, *Bright-helme*, Faire defence, *Sig-helme*, Victorious defence.

Kenard. Sax. Kinde disposition, and affection to his kindred.

L

Lambert, Sax. As some thinke, Faire-lambe, *Luther* turneth it Farre famous.

Lancelot seemeth a Spanish name, and may signifie a Launce, as the military men, use the word now for an horseman. Some thinke it to be no ancient name, but forged by the writer of King *Arthurs* historie for one of his doughty knights.

Laurenee, Lat. Flourishing like a Bay tree: the same that *Daphnis* in Greeke.

Lazarus, Heb. Lords-helpe.

Leofstan, Sax. Most beloved.

Leofwin, Sax. Winlove, or to be loved, as *Agapetus*, and *Erasmus* with the Greekes, and *Amandus* with the Latines.

Leonard, germ. Lion-like disposition, as *Thymoleon* with the Greekes, or *Popularis indoles*, as it pleaseth *Lipsius*, that is, People-pleasing disposition.

Lewis, Wrenched from *Lodowik*, which *Tilius* interpreteth, Refuge of the people. But see *Lodowick*.

Lewlin, Brit. Lion-like, the same with *Leominus*, and *Leontius*.

Lionel, Lat. Leonellus, that is, Little-lyon.

Leodegar, or *Leger*, *Germ.* Gatherer of people,

ple, *Lipsius in Poliorceticis*, or, Altogether popular.

Leod. Aimonius lib 3. c. 8. M. welserus rerum Boiacarum. p 118.

Leodpold, germ. Defender of people, corruptly *Leopold.* In our ancient tongue, *Leod* signified people of one Citie, as *Leodscrip*, was to them *Respublica.* The Northerne Germans haue yet *Leud* in the same sense. So *Luti, Liudi, Leuti*, and *Leudi*, as the Dialect varieth, signifies people. In which sence, the Normans in the life of *Carolus Magnus*, were called *Nort-Leud.* The names wherein *Leod* are found, seeme translated from those Greekes names wherein you shall finde *Demos* and *Laos*, as *Demosthenes*, that is, Strength of the people, *Demochares*, that is, Gratious to the people, *Demophilus*, that is, Lover of the people. *Nicodemus*, that is, Conquerour of people. *Laomedon*, that is, Ruler of people. *Laodamas*, that is, Tamer of people, &c.

Livin, germ. The same with *Amatus*, that is, Beloued [*Kilianus.*]

Luke. Heb. Rising or lifting up.

Ludovic, Germ. Now contracted into *Clovis* and *Lovis. Famous warrier*, according to that of *Helmoldus Nigellus.*

Nempe sonat Hludo *praclarum*, Wiggh *quoque Mars est.*

M

Madoc, Brit. from *Mad*, that is, Good in the Welsh, as *Caradoc*, from *Care*, that is, beloued. The same with *Agathias* in Greeke [*Dict. Wallicum.*]

Mal-

Malachias, heb. My messenger.

Manasses, heb. Not forgotten.

Marcellus, Lat. Plutarch out of *Possidonius* deriveth it from *Mars*, as martiall and warlike, other from *Marculus*, that is, an Hammer. The latter times turned it to *Martell* and *Mallet*, which divers tooke for a surname, because they valiantly did hammer and beate downe their adversaries: See *Malmes. pag.* 54.

Marmaduc, germ. Mermachtig as some conjecture, which in old Saxon signifieth More mighty, being sweetened in sound by processe of time. A name usuall in the North, but most in former times in the noble families of *Tweng*, *Lumley*, and *Constable*, and thought to be *Valentinianus* translated.

Marke, In Hebrew signifieth High, but in Latine, according to *Varro*, it was a name at the first given to them that were borne in the moneth of March; but according to *Festus Pompeius* it signifieth a Hammer or Mallet, given in hope the person should be martiall.

Mathew, heb. Gods-gift.

Martin, Lat. From *Martius*, as *Antoninus* from *Antonius*. Saint *Martin* the militarie Saint, Bishop of *Toures* first made this name famous among the Christians by his admirable piety.

Mercurie, Lat. Quasi medius currens inter Deos & homines, as the Grammarians Etymologize it, A mediate coursitor betweene gods and men.

Meredith. Brit. in Latine *Mereducius.*

Merric, Brit. in Latine *Meuricus*, I know not whether it be corrupted from *Maurice.*

Michael, heb. Who is perfect? or who is like God? The French contract it into *Miel.*

Maximilian, A new name, first devised by *Fre-*

Frederic the third Emperour, who doubting what name to give to his sonne and heire, composed this name of two worthy Romans names, whom he most admired, *Q. Fabius Maximus*, and *Scipio Æmilianus*, with hope, that his sonne would imitate their vertues. (*Hieronymus Gebvilerius de familia Austriaca.*)

Miles, Lat. Milo, which some fetch from *Milium*, a kinde of graine called *Millet*, as probably as *Plinie* draweth *Fabius, Lentulus, Cicero* from *Faba, Lens, Cicer*, that is, beanes, lentill, and chich pease. But whereas the French contract *Michael* into *Miel*: some suppose our *Miles* come from thence.

Moses, hebr. Drawne up.

Morgan, Brit. The same with *Pelagius* that is, Seaman, if wee may beleeve an old fragment, and *Mor* signifies the Sea among the Welsh: So *Marius, Marinus, Marianus*, and *Pontius* among the Latines have their name from *Mare* and *Pontus* the Sea.

Maugre, a name eftsoones used in the worshipfull family of *Vavasors, Malgerius*, in old histories. *Quare.*

Morice, from the Latine *Mauritius*, and that from *Maurus*, A Moore, as *Syritius* from *Syrus* a Syrian. The name not of any worth in his owne signification, but in respect of Saint *Maurice* a Commander in the Thebane Legion martyred for the Christian profession under *Maximianus.*

N

Nathanael, Hebr. The gift of God, as *Theodosius, &c.*

Neale, Fre. Blackish, or swart, for it is abridged from *Nigel*, and so alwayes written in Latine records *Nigellus*, consonant to *Nigrinus*, and *Atrius* of the Latines, *Melanius* and *Melanthus* of the Græcians.

Nicholas, gre. Conquerour of the people.

Norman, drawne from the Norman nation, as Northerne-man, usuall anciently in the family of *Darcy*.

Noel, Fre. The same with the Latine *Natalis*, given first in honour of the feast of Christs birth, to such as were then borne.

O

O Do, See *Othes*.

Oliver, A name fetched from the peace-bringing *Olive*, as *Daphnis*, and *Laurence*, from the triumphant *Lawrell*.

Osbern, Sax. House-child, as *Filius familiàs*, (*Luther.*)

Osbert, Sax. Domesticall brightnesse, or light of the family.

Osmund, Sax. House-peace.

Oswold, Germ. House-ruler or Steward: for *Wold* in old English and high Dutch, is a Ruler: but for this the Normans brought in *Ledespencer*, now *Spencer*. The holy life of Saint

of

Oſwald King of *Northumberland*, who was inceſſantly in prayer, hath given much honour to this name. See *Ethelwold*.

Othes, An old name in *England*, drawne from *Otho*, written by ſome *Odo*, and by others, *Eude*, in Engliſh-Saxon *Odan*, and after the originall whereof, when *Suetonius* could not find, I will not ſeeke. *Aventinus* maketh it *Hud*, that is, Keeper: but *Petrus Bleſenſis Epiſt.* 126. maketh it to ſignifie a Faithfull reconciler; for he writeth, *Odo in Epiſcopum Pariſienſem conſecratus nomen ſuis operibus interpretari non ceſſat, fidelis ſequeſter inter deum & homines.* *Ottwell* and *Ottey* ſeeme to be nurſenames drawne from *Othes*. Hond.

Owen. *Lat. Audoenus*, if it be the ſame with Saint *Owen* of *France*. But the Britans will have it from old King *Owens* father in law to *Hercules*; others from *Eugenius*, that is, Noble or well borne. Certaine it is that the Countrey of *Ireland* called *Tir-Oen*, is in Latine Records, *Terra Eugenii*; and the Iriſh Prieſts know no Latine for their *Oen* but *Eugenius*, as *Rothericus* for Rorke. And Sir *Owen Ogle* in Latine Records, as I have beene enformed, was written *Eugenius Ogle*.

Originall, May ſeeme to bee deducted from the Greeke *Origines*, that is, Borne in good time.

P

Pascal, Deduced from *Pascha*, the Passeover.

Patrik, Lat. From *Patricius, Quasi Patrum ciens*, A Peere or State, he which could cite his father as a man of honour. A name given first to *Senators* sonnes, but it grew to reputation when *Constantine* the Greeke made a new state of *Patricii*, who had place before the *Præfectus Prætorio*, or Lord great Master of the house, if it may be so translated [*Zosimus.*]

Paul, Heb. Wonderfull or rest: But the learned *Baronius* drawing it from the Latine, maketh it Little or humble.

Paulin, From *Paul*, as *Nigrinus* from *Niger.*

Percival, Is thought at first to have beene a surname, and after (as many other) a Christian name: fetched from *Percheval*, a place in *Normandy.* One by allusion made in this *Percival*, *Per se valens.*

Payn, in *Lat. Paganus*, exempt from militarie service, a name now out of use, but having an opposite signification to a military man, as *Scaliger* observeth upon *Ausonius.*

Peter, For which as the French used *Pierre*: so our Ancestours used *Pierce*, a name of high esteeme among the Christians, since our Saviour named *Simon*, the sonne of *Iona*, *Cephas*, which is by interpretation a stone, *Ioan.* 1. 42. But foole-wisely have some *Peters*, called themselves *Pierius.*

Peregrine, Lat. Strange, or outlandish.

Philebert, Germ. Much bright fame, or very bright

bright and famous, as *Polyphemus* in Greeke [*Rhenanus.*]

Philippe, Gr. A lover of horses, *Philip Beroald* conceiting this his name, very clerkly proves that *Philip* is an Apostolicall name by Saint *Philip* the Apostle, a royall name by King *Philip* King of *Macedonia*, and an Imperiall name by *Philip* the first Christian Emperour.

Posthumus, Lat. Borne after his fathers death.

Q

Quintin, Lat. From *Quintus*, the fifth borne, a man dignified by Saint *Quintin* of *France.*

R.

Ralfe, Ger. Contracted from *Radulph* which as *Rodulph* signifieth Helpe-councell, not differing much from the Greeke *Eubulus.*

Raymund, Germ. Quiet peace, as *Hesychius* in Greeke.

Randal, Sax. Corrupted from *Ranulph*, that is, Faire helpe.

Raphael, Heb. The physicke of God.

Reinhold, Sax. Sincere or pure love: for the Germans call their greatest and goodliest river for purenesse *Rheine*, and the old English used *Hold* for love, *Holdie*, for lovely, as *Unhold*, without love: *Willeranus* useth *Hold* for favour, which is answerable to love. I have *Rein, and Ran Hold.*

also observed *Hold* for Firme, and once for a Generall of an armie.

Hold.

Rhese, A British name, deduced as they think from *Rhesus* the *Thracian* King, who was (as *Homer* describeth him by his Armour,) of a Giantlike stature. But I dare not say the word implieth so much in signification: yet *Rhesi*, signifieth a Giant in the German tongue.

Richard, Sax. Powerfull and rich disposition, as *Richer,* an ancient Christian name, signified Powerfull in the Armie, or rich Lord, and was but *Herric* reversed, *Aventinus* turneth it Treasure of the kingdome. See *Aubry.*

Robert, Germ. Famous in Counsell, for it is written most anciently *Rodbert. Rad, Red,* and *Rod* do signifie counsell, See *Conrad* and *Albert.* This name was given to *Rollo,* first Duke of *Normandie,* an originall Ancestour of the Kings of *England,* who was called first by the Normans and French *Rou,* whereunto, some without ground thinke that *Bert* was added: so that it should signifie *Rou,* the renowned. Others untruely turne it *Red-beard,* as though it were all one with *Ænobarbus* of the Latines, or *Barbarossa* of the Italians: *Iohn Bodin* (or Pudding,) that I may give him his true English name, maketh it full wisely *Red-bard;* but I thinke no *Robert* which knoweth what *Bardus* meaneth, will like of it.

Rad, Red, Rod.

Roger, Ger, Ruger, Quiet, the same with *Tranquillus* in Latine, *Frodoard* writeth it alwaies *Rotgarius,* or *Rodgarus,* so it seemeth to signifie all counsell, or strong counsell.

Frodoardi Remensis chronic.

Rolland, Germ. Whereas it was anciently written *Rodland,* it may seeme to signifie Counsell for the Land. And the first that I finde so named, was land-warden in *France,* under *Carolus Magnus,*

Magnus againſt the Piracies of the Normans. The Italians uſe *Orland* for *Rowland* by *Metathesis*.

Romane, Lat. Strong, from the Greeke Ρωμη, anſwerable to *Valens*.

Ruben, Heb. The ſonne of viſions, or a quickſeeing ſonne. (*Philo.*)

Reinfred, Sax. Pure peace.

S

Salomon, Heb. Peaceable.

Sampſon, Heb. There the ſecond time.

Samuel, Heb. Placed of God.

Saul, Heb. Lent of the Lord; or as ſome will, Foxe.

Sebaſtian, gre. Honourable or majeſticall, as *Auguſtus* or *Auguſtinus* among the Romans.

Sigiſmund, germ. Victorious peace, or victorie with peace; That *Sig* ſignifieth *Victorie*, *Alfric*, *Daſipodius*, and *Luther* doe all agree, yet *Hadr. Iunius* turneth it Victorious or prevailing ſpeech. So *Sigward*, now *Seward*, victorious preſerver, *Sighelm*, victorious defence, *Sighere*, Conquerour of an armie, or victorious Lord: and *Sigebert*, now *Sebright*, victorious fame, or fame by victory. *Sig, and Seg.*

Silveſter, Lat. Woodman.

Sylvanus, Lat. Woodman, or rather Wood-god. See *Walter*.

Simon, Heb. Obedient liſtening (*Philo.*)

Stephen, gr. A Crowne.

Swithin, Sax. From the old Engliſh *Swithe-ahn*, that is, Very high, as *Celſus* or *Exuperius* with the Romans. This name hath beene taken up in honour of Saint *Swithin* the holy Biſhop

Biſhop of *Wincheſter* about the yeare 860. and called the Weeping Saint *Swithin*, for that about his feaſt *Præſepe* and *Aſelli*, rainie conſtellations doe ariſe coſmically, and commonly cauſe raine.

T

Theobald, Commonly *Tibald*, and *Thibald*, Gods power, as *B. Rhenanus* noteth. But certaine it is, that in our Saxon Pſalter *Gentes* is alwayes tranſlated by *Theod*, and in the Engliſh-Saxon old Annales, the Engliſh nation is often called *Engla-theod*. The ſame *Lipſius* in *Poliorceticis* affirmeth to bee in the ancient German Pſalters. So that *Theobald* ſeemeth in his opinion to ſignifie powerfull, or bold over people. It was the common name in the family of the *Gorges*; and of the Lord *Verdons*, of whom the Earles of *Shrewsburie*, and *Eſſex* are deſcended. *Theod.*

Theodore, gre. Gods gift, now corruptly by Welſh-Britans called *Tyder*.

Theodoſius, gre. The ſame with *Theodore*.

Theoderic, germ. Contractly, *Deric* and *Terry*, with the French, Powerable, or Rich in people, according to *Lipſius*.

Theophilus, gr. A lover of God.

Thomas, hebr. Bottomleſſe deepe, or Twinne.

Timothy, gre. From *Timotheus*, Honouring God.

Tobias, Heb. The Lord is good.

Triſtram, I know not whether, the firſt of this

this name was christned by King *Arthurs* fabler. If it be the same which the French call *Tristan*, it commeth from sorrow: for *P. Æmilius* noteth that the sonne of Saint *Lewes* of *France*, borne in the heavie sorrowfull time of his fathers imprisonment under the Saracens, was named *Tristan* in the same respect.

Turstan, Sax. For *Trustan*, most true and trusty, as it seemeth.

V

Valens, Lat. Puissant.

Valentine, Lat. The same.

Vchtred, Germ. High counsell, used in the old family of *Raby*. From whence the *Nevilles*.

Vincent, Lat. Victorious.

Vital, Lat. He that may live a long life, like to *Macrobius*; or Lively, the same that *Zosimus* in Greeke.

Vivian, Lat. The same.

Vrbanus, Lat. Courteous, civill.

Vrian, The same with *George*, as I have heard of some learned Danes. It hath beene a common name in the family of Saint *Pier* of *Cheshire*, now extinguished.

W

Walter, Germ. from *Waldher*, for so it is most anciently written, a Pilgrime according to *Reneccius*; other make it a Wood-

Lord, or a Wood-man; answerable to the name of *Silvius*, *Silvanus*, or *Silvester*. The old English called a wood, *Wald*, and an Hermite living in the woods, a *Waldbrooder*. But if I may cast my conceit, I take it to be *Herwald* inverted, as *Herric* and *Richer*, *Winbald* and *Baldwin*. And so it signifieth Governour or Generall of an Armie, as *Hegesistratus*. See *Herman*, and *Harold*.

Walwin, Some have interpreted out of the German tongue, a Conquerour, as *Nicholaus* and *Nicodemus*, *Victor* in Latine; but we now use *Gawen* insteed of *Walwyn*, *Architrenius* maketh it *Walganus* in Latine. But if *Walwin* was a Britan, and king *Arthurs* nephew, as *W. Malmesbury* noteth, where he speaketh of his gyant-like bones found in *Wales*, I referre the signification to the Britans.

Warin, *Jovianus libr.* 1. *de Aspiratione* draweth it from *Varro*. But whereas it is written in all Records *Guarinus*: It may seeme mollified from the Dutch *Gerwin*, that is, All-victorious. See *Gertrud*.

William, *Ger.* For sweeter sound drawne from *Wilhelm*, which is interpreted by *Luther*, Much Defence, or, Defence to many, as *Wilwald*, Ruling many. *Wildred*, Much reverent feare, or Awful. *Wilfred*, Much peace. *Willibert*, Much increase. So the French that cannot pronounce W have turned it into *Philli*, as *Phillibert*, for *Willibert*, Much brightnes. Many names wherein we have *Will*, seeme translated from the Greeke names composed of Πολὺς, as *Polydamas*, *Polybius*, *Polyxenus*, &c. *Helm* yet remaineth with us, and *Villi*, *Willi*, and *Bill* yet with the Germans for *Many*. Other turne *William*, a willing defender, and so it answereth

Helm, *Will*, & *Villi*.

swereth the Roman *Titus*, if it come from *Tuendo*, as some learned will have it. The Italians that liked the name, but could not pronounce the W, if we may beleeve *Gesner*, turned it into *Galeazo*, retaining the sence in part for *Helme*: But the Italians report, that *Galeazo* the first Viscount of *Millaine* was so called, for that many Cocks crew lustily at his birth. This name hath beene most common in *England* since King *William* the Conquerour, insomuch that upon a festivall day in the Court of King *Henry* the second, when Sir *William Saint John*, and Sir *William Fitz-Hamon* especiall Officers had commanded that none but of the name of *William* should dine in the great Chamber with them, they were accompanied with an hundred and twentie *Williams*, all Knights, as *Robert Montensis* recordeth *Anno* 1173.

Wilfred, Sax. Much peace.

Wimund, Sax. Sacred peace, or holy peace, as *Wibert*, Holy and Bright; for *Wi*, in *Willeramus* is translated *Sacer*.

Wischard, or *Guiscard, Norm:* Wilie, and crafty shifter: (*W. Gemiticensis*) *Falcandus* the Italian interpreteth it *Erro*, that is, Wander. But in a Norman name I rather beleeve the Norman Writer.

Wolstan, Sax. Comely, Decent, as *Decentius*, (*Dasipodius.*)

Wulpher, Sax. Helper, the Saxon name of a King of Middle-*England*, answering to the Greeke name *Alexias*, or rather *Epicurus*. The most famous of which name was a hurtfull man, albeit he had a helpfull name.

Y

Y *Bell, Brit.* Contracted from *Eubulus*, Good Counsellour.

Ythell, Brit. Likewise contracted from *Euthalius*, very flourishing.

Z

Z *Achary, Hebr.* The memorie of the Lord.

Christian Names of women.

Lest Women, the most kinde sexe, should conceive unkindnesse, if they were omitted, somewhat of necessitie must bee said of their Names.

Abigael, Heb. The fathers joy.
Agatha, Gr. Good, *Guth* in old Saxon.
Agnes, Gr. Chaste, the French write it in Latine *Ignatia*; but I know not why.
Aletheia, Gr. Veritie or Truth.
Alice, Germ. Abridged from *Adeliz*, Noble, See *Ethelbert*. But the French make it defendresse, turning it into *Alexia*.
Anna, Heb. Gracious, or mercifull.
Arbela, Heb. God hath revenged, as some translations have it. [*Index Bibliorum.*]
Adelin, Germ. Noble or descending from Nobles.
Audry, Sax. It seemeth to be the same with *Etheldred*, for the first foundresse of *Ely* Church is so called in Latine histories, but by the people in those parts, S. *Audry*. See *Etheldred*.
Amie, Fr. Beloved, in Latine *Amata*, the name of the ancient King, *Latinus* wife. It is written in the like sence *Amicia*, in old Records.
Anchoret, Gr. For *Anachoreta*, Solitarie liver, which retyred her self from the world to serve God.
Avice, Some observe that it is written now

Anice, so in former times *Hawisia*, and in elder ages *Helwisa*: whereupon they thinke it detorted from *Hildenig*, that is, Lady-defence, as *Lewis* is wrested from *Lodovicus* and *Ludwig*.

Aureola, Lat. Pretty-little golden dame.

Anstase, Gr. Anastasia, and that from *Anastasis*, as *Anastasius*, given in remembrance of Christs glorious resurrection, and ours in Christ.

B

Barbara, Gr. Strange, of unknowne language, but the name respected in honour of Saint *Barbara*, martyred for the true profession of Christian Religion, under the Tyranne *Maximian*.

Beatrice, Lat. From *Beatrix*, Blessed.

Blanch, Fr. White or faire.

Brigid, Contracted into *Bride*, an Irish name as it seemeth, for that the ancient S. *Brigid*, was of that Nation: the other of *Suetia* was lately canonized about 1400. *Quære.*

Bertha, Ger. Bright and famous. See *Albert.*

Bona, Lat. Good.

Benedicta, Lat. Blessed.

Benigna, Lat. Milde, and gentle.

C

Cassandra, Gr. Inflaming men with love.
Catharine, Gr. Pure, Chaste.
Christian, A name from our Christian profession, which the Pagans most tyrannically persecuted, hating as *Tertullian* writeth in his *Apologetico*, a harmelesse name in harmelesse people.
Clara, Lat. Cleare and Bright, the same with *Berta*, and *Claricia* in later times.
Cicely, from the Latine, *Cæcilia*, Grey-eyed.

D

Denis, See before among the names of men.
Diana, From the Greeke *Dios*, that is, *Jove*, as *Jovina*, or *Joves* daughter, or Gods daughter.
Dionye, From *Diana*.
Dido, A *Phœnician* name, signifying a manlike woman. [*Servius Honoratus.*]
Dorothye, Gre. The gift of God, or Given of God.
Dorcas, Gr. A Roe-bucke, *Lucretius lib.* 4. noteth, that by this name, the Amorous Knights were wont to salute freckled, wartie, and woodden-faced wenches, where he saith,

Cæsia Palladion, nævosa, & lignea Dorcas.

Douze, From the Latine *Dulcia*, that is sweete-wench.

Dou-

Douſabel, Fr. Sweet and faire, ſomewhat like *Glycerium.*

Douglas, Of the Scottiſh ſurname, taken from the river *Douglas,* not long ſince made a Chriſtian name in *England,* as *Jordan* from the river of that name in the holy Land, was made a Chriſtian name for men.

E

Etheldred, Noble adviſe. See *Audrey.*

Ela, See *Alice.*

Eleanor, Deduced from *Helena,* Pitifull.

Elizb. Heb. God ſaveth.

Elizabeth, Heb. Peace of the Lord, or Quiet reſt of the Lord, the which *England* hath found verified in the moſt honoured name of our late Soveraigne. *Mantuan* playing with it, maketh it *Eliza-bella.*

Eade, Sax. Drawne from *Eadith,* in which there is ſignification of happineſſe. In latter time it was written *Auda, Ada, Ida,* and by ſome *Idonea* in Latine.

Emme, Some will have to be the ſame with *Amie,* in Latine *Amata. Paulus Merula* ſaith it ſignifieth a good nurſe, and ſo is the ſame with *Eutrophime* among the Greeks. *Roger Hoveden* pag. 246. noteth that *Emma* daughter to *Richard* the firſt Duke of *Normandie,* was called in Saxon *Elgiva,* that is as it ſeemeth, *Helpegiver.*

Emmet, A diminutive from *Emme.*

Eva, Heb. Giving life.

Faith

F

Faith.
Fortune, The signification well knowne.
Frediſwid, Sax. Very free, truly free.
Francis, See *Francis* before.
Felice, Lat. Happy.
Fortitude, Lat.
Florence, Lat. Flouriſhing.

G

Gertrud, Gr. All true, and amiable; if *German* ſignifieth *All-man*, as moſt learned conſent, and ſo *Gerard* may ſignifie *All-hardy*. [*Althamerus.*]
Grace; the ſignification is well knowne.
Griſhild, Grey Lady, as *Caſia*, ſee *Maud*.
Gladuſe, Brit. From *Claudia*.
Goodiht, Sax. Contracted from Goodwife, as we now uſe *Goody*: by which name King *Henry* the firſt was nicked in contempt, as *William* of *Malmesburie* noteth.

H

Helena, Gre. Pittifull: A name much uſed in the honour of *Helena* mother to

Constantine the Great, and native of this Isle, although one onely Author maketh her a Bithinian, but *Baronius* and our Historians will have her a Britaine.

Hawis, See *Avice*.

I

Iane, See *Joane*, For 32. *Eliz. Regina*, it was agreed by the Court of the Kings Bench to be all one with *Joane*.

Judith, *Hebr.* Praising, Confessing, our Ancestors turned it into *Juet*.

Joyce, in Latine *Iocosa*, Merry, pleasant.

Iaquet, *Fr.* From *Iacoba*, See *Iames*.

Ienet, a diminutive from *Ioane*, as little and pretty *Ihoan*.

Ioane, See *John*. In latter yeares, some of the better and nicer sort misliking *Ioane*, have mollified the name of *Ioane* into *Iane*, as it may seeme, for that *Iane* is never found in old Records: and as some will, never before the time of King *Henry* the eight. Lately in like sort some learned *Iohns* and *Hanses* beyond the sea, have new Christned themselves by the name of *Ianus*.

Isabel, The same with *Elizabeth*; if the Spaniards do not mistake, which alwayes translate *Elizabeth* into *Isabel*, and the French into *Isabeau*.

Julian. From *Iulius*, *Gilian* commonly, yet our Lawyers libr. Assis. 26. pag. 7. make them distinct names, I doubt not but upon some good ground.

Katha-

K

Katharin, See *Catharin*.
Kinburg, *Sax*. Strength and defence of her kindred; as *Kinulf*, help of her kindred.

L

Lettice, *Lat*. Ioyfulneſſe, mirth.
Lydia, *Gre*. Borne in that region of *Aſia*.
Lora, *Sax*. Diſcipline, or Learning: but I ſuppoſe rather it is corrupted from *Laura*, that is, Bay, and is agreeable to the Greeke name *Daphne*.
Lucia. *Lat*. Lightſome, Bright: A name given firſt to them that were borne when day-light firſt appeared.
Lucretia, *Lat*. An honourable name in reſpect of the chaſte Ladie *Lucretia*; if it as *Lucretius*, do not come from *Lucrum*, gaine, as a good houſewife, I leave it to Grammarians. *Lucris*, a wench in *Plautus* ſeemed to have her name from thence, when as he ſaith it was *Nomen & omen quantivis pretii*.

M

Mabel. Some will have it to be a contraction of the Italians from *Mabella*, that is, My faire daughter, or maide. But whereas it is written in Deeds, *Amabilia* and *Mabilia*, I thinke it cometh from *Amabilis*, that is, Loveable, or Lovely.

Magdalen, *Heb.* Majesticall.

Margaret, *Gre.* Commonly *Marget*, Pearle, or pretious.

Margerie. Some think to be the same with *Margaret*: others fetch it from *Marjoria*, I know not what floure.

Marie. *Heb.* Exalted. The name of the blessed Virgin, who was blessed among women, because of the fruit of her wombe.

Maud, for Matild, *Germ. Matildis*, *Mathildis*, and *Matilda* in Latine, Noble or honourable Lady of Maides. *Alfric* turneth *Heroina* by *Hild*. So *Hildebert* was heroically famous, *Hildegard* heroicall preserver: and *Hilda* was the name of a religious Lady in the Primitive Church of *England*.

Melicent, *Fr.* Hony-sweet.

Meraud: Vsed anciently in *Cornewall*, from the pretious stone called the Emeraud.

Muriel from the Greeke *Muron*, Sweet perfume.

N

Nest, Vſed in *Wales* for *Agnes*, See *Agnes*.
Nichola, See *Nicholas*.
Nicia, *Gre*. victorious.

O

Olympias, *Gre*. Heavenly.
Orabilis, *Lat*. Eaſily intreated.

P

Penelope, *Gre*. The name of the moſt patient, true, conſtant, and chaſte wife of *Ulyſſes*, which was given to her, for that ſhe carefully loved and fed thoſe birds with purpre necks called *Penelopes*.
Pernel, from *Petronilla*, Pretty-ſtone, as *Piere* and *Perkin* ſtrained out of *Petre*. The firſt of this name was the daughter of Saint *Peter*.
Priſca, *Lat*. Ancient.
Priſcilla, A diminutive from *Priſca*.
Prudence, *Lat*. Whom the Greeks call *Sophia*, that is, Wiſedome.
Philippa, See *Philip*.

Philadelphia, Gre. A lover of her ſiſters and brethren.

Phillis, Gre. Lovely, as *Amie* in Latine.

Polyxena, Gre. She that will entertaine many gueſts and ſtrangers.

R.

Gund.

R*Adegund, Sax.* Favourable counſell. *Hadrianus Junius* tranſlateth *Gund* Favour, ſo *Gunther* Favourable Lord, *Gunderic*, Rich, or mighty in favour, &c.

Rachel, Hebr. A ſheepe.

Rebecca, Heb. Fat and full.

Roſamund, Roſe of the world, or Roſe of peace. See in the Epitaphs.

Roſe, Of that faire floure, as *Suſan* in Hebrew.

S

S*Abina*, As chaſte and religious as a Sabine, who had their name from their worſhipping of God.

Sanchia, Lat. From *Sancta*, that is, holy.

Sarah, Heb. Ladie, Miſtreſſe, or Dame.

Scholaſtica, Gre. Leaſure from buſineſſe.

Suſan, Hebr. Lillie, or Roſe.

Siſley: See *Caſelia*.

So-

Sophronia, gre. Modeſt, and temperate.
Sybill, Gre. Gods counſell, other draw it from Hebrew, and will have it to ſignifie Divine Doctrine. (*Peucerus*)
Sophia, Gre. Wiſedome; a name peculiarly applyed by the Primitive Chriſtians to our moſt bleſſed Saviour, who is the wiſedome of his Father (*Epiſtle to the Hebrews*) by whom all things were made. And therefore ſome godly men do more than diſlike it as irreligious, that it ſhould be communicated to any other.

T

Tabitha, Heb. Roe-buck.
Tameſin, or *Thomaſin*: See *Thomas*.
Theodoſia, Gr. Gods-gift.
Tace. Be ſilent, a fit name to admoniſh that ſexe of ſilence.
Temperance, Lat. The ſignification knowne to all.

V

Venus, Lat. Comming to all, as *Cicero* derived it, *à Veniendo*, a fit name for a good wench. But for ſhame it is turned of ſome to *Venice*. In Greeke *Venus* was called *Aphrodite*,

dite, not from the foame of the Sea, but as *Euripides* ſaith, from *Aphroſune*, that is, Maddefolly.

Vrſula, Lat. A little Beare. A name heretofore of great reputation in honour of *Vrſula* the *Britan* Virgin-Saint, martired under Gods ſcourge *Attila* king of the Hunns.

W.

W*Alburg*, Gratious, the ſame with *Eucharia* in Greeke (*Luther.*) We have turned it into *Warburg*. Of which name there was an holy woman of our Nation, to whoſe honour a cathedrall Church was conſecrated.

Winefrid, Sax. Win, or get peace. If it be a *Britaine* word, as ſome thinke it to be, and written *Guinfrid*, it ſignifieth Faire and Beautifull countenance. Verily *Winfred* a native of this Iſle, which preached the Goſpell in *Germany*, was called *Boniface*; for his good face, or good deeds, judge you.

OTher uſuall names of women I do not call to remembrance at this time, yet I know many other have beene in uſe in former ages amongus, as *Dervorgild, Sith, Amphilas, &c.* And alſo *Nicholea, Laurentia, Richarda, Guilielma, Wilmetta*, drawne from the names of men, in which number we yet retaine *Philippa, Philip, Franciſca, Francis, Joanna, Jana, &c.*

Theſe

Theſe Engliſh-Saxon, German and other names may be thought as faire, and as fit for men and women, as thoſe moſt uſuall *Prænomina* among the Romans, *Aulus* for that hee was nouriſhed of the gods: *Lucius* for him that was borne in the dawning of the day: *Marcus* for him that was borne in March: *Manius* for him that was born in the morning: *Cneus* for him that had a wart: *Seruius* for him that was borne a ſlaue, *Quinctius* for him that was fift born, &c: And our womens names more gratious then their *Rutilia*, that is, Red-head: *Caſilia*, that is, Grey-eyed, and *Caia* the moſt common name of all among them (ſignifying Ioy:) for that *Caia Ceſilia* the wife of King *Tarquinius Priſcus* was the beſt diſtaffe-wife and ſpinſter among them.

Neither doe I thinke in this compariſon of names, that any will proue like the Gentleman, who diſtaſting our names, preferred King *Arthurs* age before ours, for the gallant, braue, and ſtately names then uſed, as ſir *Orſon*, ſir *Tor*, ſir *Quadragan*, ſir *Dinadan*, ſir *Launcelot*, *&c.* which came out of that forge, out of the which the Spaniards forged the haughty and lofty name *Traquitantos* for his Giant, which hee ſo highly admired, when he had ſtudied many dayes and odde houres, before hee could hammer out a name ſo conformable to ſuch a perſon as hee in imagination then conceited.

Surnames.

Vrnames giuen for difference of families and continued as hereditary in families, were vſed in no nation anciently but among the Romans; and that after the league of union with the Sabines: for the confirmation whereof, it was covenanted that the Romães ſhould præfixe Sabine names before their owne, and likewiſe the Sabines Roman names. At which time *Romulus* tooke the Sabine name of Quirinus, becauſe he vſed to carie a ſpeare, which the Sabines called *Quiris*. Theſe afterward were called *Nomina Gentilitia*, & *Cognomina*; as the former were called *Prænomina*. The French and we termed them *Surnames*, not becauſe they are names of the Sire, or the father, but becauſe they are ſuper-added to Chriſtian names, as the Spaniards call them *Renombres*, as *Renames*.

The Hebrewes keeping memorie of their Tribe, vſed in their Genealogies in ſtead of *Surnames*, the name of their father with *Ben*, that is, Sonne, as *Melchi Ben-Addi*, *Addi Ben-Coſam*, *Coſam Ben Elmadam*, &c. So the Græcians. Γίγας ὁ τοῦ Δαιδάλου, *Icarus* the ſonne of *Dedalus*, *Dedalus* the ſonne of *Eupalmus*, *Eupalmus* the ſonne of *Metion*.

The like was vſed amõg our anceſtors the Engliſh, as *Ceonred Ceolwalding*, *Ceoldwald Cuthing*, *Cuth Cuthwining*, that is, *Ceonred* ſonne of *Ceolwald*, *Ceolwald*, ſonne of *Cuth*, *Cuth* ſonne of *Cuthwin*, &c. And to this is obſerued by *William* of *Malmesburie*, where hee noteth that the ſonne of *Eadgar* was called *Eadgaring*, and the ſon of *Edmund*, *Edmunding*. Lib. 2. cap. 9.

The

The Britans in the same sence with *Ap* for *Mab*, as *Ap Owen, Owē Ap Harry, Harry Ap Rheſe*, as the Iriſh with their *Mac*, as *Donald Mac Neale, Neale Mac Con, Con Mac Dermott, &c.* And the old Normans with *Fitz* for *Filz*, as *Iohn Fitz-Robert, Robert Fitz-Richard, Richard Fitz-Raph* &c. The Arabians onely as one learned noteth, uſed their fathers names without their own forename, as *Auen-Pace, Auen-Rois-Auen-Zoar*, that is, the ſonne of *Pace, Rois, and Zoar*; As if *Pace* had a ſon at his circumciſion named *Haly*, hee would be called *Auen Pace* concealing *Haly*, but his ſonne, howſoeuer he were named, would be called *Auen-Haly, &c.* So Surnames paſſing from father to ſonne, and continuing to their iſſue, was not anciently in uſe among any people in the world. *Scal de cauſtling. Lat.*

Yet to theſe ſingle Names were adioyned oftentimes other names, as *Cognomina*, or *Sobriquetts*, as the *French* call them, and By-names, or Nicke-names, as wee terme them, if that word be indifferent to good and bad, which ſtill did die with the bearer, and neuer deſcended to poſteritie. That we may not exemplifie in other nations (which would afford great plenty,) but in our owne: King *Eadgar* was called the Peacable, king *Ethelred* the Vnready, king *Edmund* for his Valour, *Iron-ſide*; king *Harold* the Hare-foote, *Eadric* the *Streonā*, that is, the Getter or Streiner, *Siward* the *Degera*, that is, the Valiant, King *William* the firſt, Baſtard, king *William* the ſecond *Rouſe*, that is, the Red, King *Henry* the firſt *Beauclarke*, that is, Fine Scholler: ſo in the houſe of *Anion*, which obtained the Crowne of *England*, *Geffery* the firſt Earle of *Anion* was ſurnamed *Griſogonel*, that is Grey-cloake, *Fulco* his ſonne *Nerra*, his grand-child *Rechin*, for his extortion. Againe, his grand-childe *Plantagenet*, for that he ware commonly a broome-ſtalke in his bonnet. His ſonne *Henry* the ſecond, king of *England*, *Fitz-Empreſſe*, becauſe his mother was Empreſſe, his ſonne king *Richard* had for ſurname *Corde-Lion*, for his Lion-like courage, as *Iohn* was called *Sans-terre* that is, Without land: So that whereas theſe names were neuer taken up by the ſonne, I know

not why any ſhould thinke *Plantagenet* to be the ſurname of the royall houſe of *England*, albeit in late yeares many haue ſo accounted it. Neither is it leſſe ſtrange, why ſo many ſhould thinke *Theodore* or *Tydur*, as they contract it, to be the ſurname of the Princes of this Realme ſince King *Henry* the ſeauenth. For albeit *Owen ap Meredith Tydur*, which married *Katherine* the daughter of *Charles* the ſixth king of *France*, was grandfather to king *Henrie* the ſeuenth, yet that *Tydur* or *Theodore* was but the Chriſtian name of *Owens* grandfather. For *Owens* father was *Meredith ap Tydur*, *Ap Grono*, *Ap Tydur*, who all without Surnames iterated Chriſtian names, after the old manner of the *Britaines*, and other nations heretofore noted, and ſo lineally deduced his pedegree from *Cadwallader* king of the *Britans*, as was found by Commiſſion directed to *Griffin ap Lewellin*; *Gitteu Owen*, *Iohn King*, and other learned men both Engliſh and Welch in the ſeauenth yeare of the ſaid king *Henry* the ſeuenth.

Likewiſe in the line Royall of *Scotland*, *Milcolme*, or *Malcolme* was ſurnamed *Canmore*, that is, Great head, and his brother *Donald*, *Ban*, that is, white: *Alexander* the firſt, the Proude, *Malcolme* the fourth, the Virgin, *William* his brother the Lion. As amongſt the Princes of *Wales*, *Brochvail Schitranc*, that is, *Gaggtothed*, *Gurind*, *Barmbtruch*, that is, Spadebearded, *Elidir Coſcorvanr*, that is, *Heliodor* the Great houſe-keeper, & ſo in *Ireland*, *Murogh Duff*. that is, Blacke: *Roo*, that is, Red: *Nemoliah*, that is full of wounds, *Ban*, that is, white: *Ganeloc*, that is, Fetters, *Reogh* Browne, *Moyle*, Bald.

To ſeeke therefore the ancient Surnames of the Royall, and moſt ancient families of *Europe*, is to ſeeke that which never was. And therefore greatly are they deceiued which thinke *Valoys* to haue beene the ſurname of the late French kings, or *Borbõ* of this preſent king, or *Habsburg*, or *Auſtriac* of the Spaniſh king, or *Steward* of the late kings of *Scotland*, & now of BRITAINE, or *Oldenburg* of the Daniſh; For (as all know that haue but ſipped of Hiſtories) *Valoys* was

was but the Appenage and Earledome of *Charles* yonger ſonne to *Philip*, the ſecond, from whome the late kings deſcended: ſo *Borbon* was the inheritance of *Robert* a yonger ſonne to *S. Lewes*, of whome this king is deſcended: *Habſburg* and *Auſtria* were but the olde poſſeſſions of the Emperours and Spaniſh Kings progenitors. *Steward* was but the name of office to *Walter*, who was high Steward of *Scotland*, the progenitor of *Robert* firſt King of Scots of that family, and of the King our Soveraigne. And *Oldenburg* was but the Earldome of *Chriſtian* the firſt *Daniſh* King of this family, elected about 1448. But yet *Plantagenet*, *Steward*, *Valoys*, *Borbon*, *Habsburg*, &c. by preſcription of time haue preuailed ſo farre, as they are now accounted ſurnames. But for ſurnames of Princes, well ſaid the learned *Mercus Salon de Pace*. *Reges cognomine non utuntur, eorum cognomina non ſunt neceſſaria, prout in aliis inferioribus, quorum ipſa cognomina agnationum ac familiarum memoriam tutantur.* *Taurinæ conſtitutiones.*

About the yeare of our Lord 1000. (that wee may not minute out the time) ſurnames beganne to bee taken vp in *France*, and in *England* about the time of the Conqueſt, or elſe a very little before, under King *Edward* the Confeſſour, who was all Frenchified. And to this time doe the Scottiſh men referre the antiquitie of their ſurnames, although *Buchanan* ſuppoſeth that they were not in uſe in *Scotland* many yeares after. *Vita Milco. lumbi.*

But in *England* certaine it is, that as the better ſort, euen from the Conqueſt by little and little tooke ſurnames, ſo they were not ſetled among the common people fully, untill about the time of King *Edward* the ſecond: but ſtill varied acording to the fathers name, as *Richardſon*, if his father were *Richard*, *Hodgeſon*, if his father were *Roger*, or in ſome other reſpect, and from thenceforth beganne to be eſtabliſhed, (ſome ſay by ſtatute,) in their poſteritie.

This will ſeeme ſtrange to ſome Engliſhmen and Scottiſhmen, which like the Arcadians think their ſurnames as

ancient as the Moone, or at the least to reach many an age beyond the conquest. But they which thinke it most strange (I speake under correction,) I doubt they will hardly find any surname which descended to posteritie before that time: Neither haue they seene (I feare) any deed or donation before the Conquest, but subsigned with crosses and single names, without surnames in this manner in *Englād*; + *Ego Eadredus confirmaui.* + *Ego Edmūdus corroboraui.* + *Ego Sigarius concluſi.* + *Ego Olſtāus conſolidaui*, &c. Likewise for *Scotland*, in an old booke of *Dureſme* in the Charter, whereby *Edgare* sonne of King *Malcolme* gaue lands neare *Coldingham* to that Church, in the yeare 1097. the Scottish Noblemen witnesses thereunto, had no other surnames than the Christian names of their fathers. For thus they signed, S+. *Gulfi filii Meniani*, S+ *Culuerti filii Donecani*, S+*Olani filii Oghe*, *&c.* As for my selfe, I neuer hitherto found any hereditary surname before the Conquest, neither any that I know: and yet both I my selfe and divers whom I know, haue pored and pusled vpon many an old Record and Euidence to satisfie our selues herein: and for my part I will acknowledge my selfe greatly indebted to them that will cleare this doubt.

1. *Signum.*

But about the time of the Conquest, I obserued the very primary beginning as it were of many surnames, which are thought verie ancient, when as it may be proued that their very lineall Progenitors bare other names within these six hundred yeares. *Mortimer* and *Warren* are accounted names of great antiquitie, yet the father of them (for they were brethren) who first bore those names, was *Walterus de Sancto Martino*. He that first took the name of *Clifford* from his habitation, was the sonne of *Richard*, son of *Puntz* a noble Norman, who had no other name. The first *Lumley* was son of an ancient Englishman called *Liwulph*. The first *Gifford*, from whō they of *Buckingham*, the Lords of *Brimesfield*, and others descended, was the son of a Norman called *Osbert de Bolebec*. The first *Windsor*, descended from *Walter* the sonne of *Other Castellan* of *Windsor*. The first

Rob. de Monte de fundat. Monast. Normania.

L. Deuenimen Gemiticenſis.

first who took the name of *Shirley*, was the sonne of *Sewall* descended from *Fulcher* without any other name. The first *Neuill*, of them which are now, from *Robert* the sonne of *Maldred*, a branch of an old English familie, who married *Isabel* the daughter & heire of the *Neuils* which came out of *Normandy*. The first *Louel* came from *Gonel de Perceuall*. The first *Montacute* was the sonne of *Drogo Iuvenis*, as it is in Record. The first *Stanly* of the now Earls of *Derbey* was likewise son to *Adam de Aldeleigh*, or *Audley*, as it is in the old Pedegree in the Eagle tower of *Latham*. And to omit others, the first that tooke the name of *de Burgo*, or *Burke* in *Ireland*, was the son of an Englishman called *William Fitz Aldelme*; as the first of the *Giraldines* also in that Countrey was the sonne of an Englishman called *Girald* of *Windsor*. In many more could I exemplifie, which shortly after the conqueſt tooke theſe ſurnames, when either their fathers had none at all, or elſe moſt different, whatſoeuer ſome of their poſteritie do overween of the antiquitie of their names, as though in the continuall mutabilitie of the world, conuerſion of ſtates, and fatall periods of families, five hundred yeares were not ſufficient antiquitie for a family or name, when as but very few haue reached thereunto.

Rerum regni Hiberniæ.

Grialdus Cambrenſis.

In the authenticall Record of the Exchequer called *Domeſday*, ſurnames are firſt found, brought in then by the Normans, who not long before firſt tooke them: but moſt noted with *De*, ſuch a place, as *Godefridus de Mãnevilla*; *A. de Grey*; *Walterus de Vernon*, *Robert de Oily*, now *Doyly*; *Albercius de vere*; *Radulphus de Pomerey*; *Goſcelinus de Dine*. *Robertus de Buſli*, *Guilielmus de Moiun*, *R. de Braioſe*; *Rogerus de Lacy*; *Giſlebertus de Vẽables*, or with *Filius*, as *Ranulphus filius Aſculphi*, *Guilielmus filius Osberni*, *Richardus filius Giſleberti*; or elſe with the name of their office, as *Endo Dapifer*: *Guil. Cãerarius*, *Hervæus Legatus*, *Giſlebertus Cocus*, *Radulphus Venator*: but very many with their Chriſtian names onely, as *Olaff*, *Nigellus*, *Euſtachius*, *Baldricus*, with ſingle names are noted laſt in every ſhire, as men of leaſt account.

account, and as all, or moſt vnderholders ſpecified in that Booke.

Vide Politia, nam. Miſcell. lib. 32.

But ſhortly after, as the Romanes of better ſort had three names according to that of *Iuuenal*, *Tanquam habeas tria uomina*, and that of *Auſonius*, *Tria nomina nobiliorum*: So it ſeemed a diſgrace for a Gentleman to haue but one ſingle name, as the meaner ſort, and baſtards had. For the daughter and heire of *Fitz-Hamon* a great Lord, (as *Robert* of *Gloceſter* in the Librarie of the induſtrious Antiquary maiſter *Iohn Stow* writeth,) when King *Henry* the firſt would haue married her to his baſe ſonne *Robert*, ſhee firſt refuſing answered,

It were to me a great ſhame,
To haue a Lord withouten his twa name.

Whereupon the king his father gaue him the name of *Fitz-Roy*, who after was Earle of *Gloceſter*, and the onely worthy of his age in England.

To reduce ſurnames to a Methode, is matter for a *Ramiſt*, who ſhould haply finde it to be a *Typocoſmie*: I will plainely ſet downe from whence the moſt haue beene deduced, as farre as I can conceiue, hoping to incurre no offence herein with any perſon, when I proteſt in all ſinceritie, that I purpoſe nothing leſſe than to wrong any whoſoeuer. The end of this ſcribling labour tending onely to maintaine the honor of our names againſt ſome Italianated, who admiring ſtrange names, do diſdainfully contemn their owne country names which I doubt not but I ſhall effect with the learned and judicious, to whom I ſubmit all that I ſhal write.

The moſt ſurnames in number, the moſt ancient, and of beſt account, haue been local, deduced from places in *Normandie*, and the countries confining, being either the patrimoniall poſſeſſions, or natiue places of ſuch as ſerued the Conqueror, or came in after out of *Normandy*; as *Mortimer*, *Warrẽ*, *Albigny*, *Perey*, *Gournay*, *Deuereux*, *Tãkervil*, *Saint-*

Lo

Lo, Argention, Marmion, Saint Maure, Bracy, Maigny, Nevill, Ferrers, Harecourt, Baskervile, Mortaigne, Tracy, Beaufe, Valoyns, Cayly, Lucy, Montfort, Bonvile, Bovil, Auranch &c. Neither is there any village in *Normandy*, that gave not denomination to some family in *England*; in which nũber are all names, having the French *De, Du, Des, De-la* prefixt, and beginning or ending with *Font, Fant, Beau, Sainct, Mont, Bois, Aux, Eux, Vall, Vaux, Cort, Court, Fort, Champ, Vil*, which is corruptly turned in some into *Feld*, as in *Baskerfeld, Somerfeld, Dangerfeld, Trublefeld, Greenfeld, Sackefeld*, for *Baskervil, Somervil, Dangervil, Turbervil, Greenevil, Sackvil*; and in others into *Well*, as *Boswell* for *Bossevil, Freshwel* for *Freshvil*. As that I may note in passage, the *Polonian* Nobility take their names from places adding *Skie* or *Ki* thereunto. *Mart. Cromerus.*

Out of places in *Britaine* came the families of *Saint Aubin, Morley, Dinant*, lately called *Dinham, Dole, Balun, Conquest, Valtort, Lascells, Bluet, &c.*

Out of other parts of *France* from places of the same names came, *Courtney, Corby, Bollein, Creuecuer, Saint Leger, Bohun, Saint George, Saint Andrew, Chaworth, Sainct Quintin, Gorges, Villiers, Cromar, Paris, Reims, Cressy, Fines Beaumont, Coignac, Lyons, Chalons, Chaloner, Estampes*, or *Stampes*, and many more.

Out of the Netherlands came the names of *Lovayne, Gaunt, Ipres, Bruges, Malines, Odingsels, Tournay, Doway, Buers, Beke*; and in latter ages *Dabridgecourt, Robsert, Mary, Grandison*, &c.

From places in *England* & *Scotland* infinite likewise. For every towne, village, or h mlet hath afforded names to families, as *Darbyshire, Lancashire*, (do not look that I should as the *Nomenclators* in old time marshal every name according to his place) *Essex, Murray, Clifford, Stafford, Barkeley, Leigh, Lea, Hasting, Hamleton, Gordon, Lumley, Douglas Booths, Clinton, Heydon, Cleydon, Hicham, Henningham, Popham, Ratcliffe, Markham, Seaton, Framingham, Pagrane, Cotton, Carie, Hume, Pointngs, Goring, Prideaux, Windsor,*

Hardes, Stanhope, Sydenham, Needeham, Dimoc, Winnington, Allington, Dacre, Thaxton, Whitney, Willoughby, Apseley, Crew, Knivetem, Wentworth, Fanshaw, Woderington, Manwood, Fetherston, Pemrudocke, Tremaine, Trevoire, Killigrew, Roscarrec, Carminow, and most families in *Cornewall*; of whom I have heard this Rythme:

By Tre, Ros, Pol, Lan, Caer, *and* Pen,
You may know the most Cornish men.

Which signifie a towne, a heath, a poole, a Church, a castle or citie, and a foreland, or promontory.

In like sort many names among the Romans, were taken from places, as *Tarquinius, Gabinus, Volscius, Vatinius, Norbanus*, from *Tarquini, Gabii, Volsci, Vatia, Norba*, towns in *Italie, Sigonius* and other before him have observed; and likewise *Amerinus, Carrinas, Mecanas*, as *Varro* noteth. So *Ruricius, Fonteius, Fundanus, Agellius, &c.* Generally, all these following are locall names, and all which have their beginning or termination in them, the significations whereof, for the most part, are commonly knowne. To the rest now unknowne, I will adjoyne somewhat briefly out of *Alfricus* and others, reserving a more ample explication to his proper place.

Abent

A *Bent*. A steep place.
Aker, drawne from the Latine *Ager*.
Ay, vide *Eye*.

B

Bac, *Fre*. A Ferry.
Bach, the same which *Bec* a river, [*Munster*.]
Baine. A Bathe.
Bancke.
Barne.
Barrow, vide *Burrow*.
Bathe.
Bbache.
Beame, A Trunck, or stocke of a tree.
Beake or *Bec* (as *Bach*) used in the North.
Begin, a building. *Alfricus*.
Bent, A place where rushes grow.
Bearne, A wood. *Beda lib. 4. cap. 2.*
Berton or *Barton*.
Berry, A Court. Others make it a hill from the Dutch word, *Berg*, some take it to be the same with *Burrow*, and onely varied in dialect.
Beorh, *Acerum*, as Stane Beorh, *Lapidum acervus* (*Glossarium vetus.*)
Bold, from the Dutch *Bol*, a Fenne.
Bye, From the Hebrew *Beth*, an habitation. (*Alfricus.*
Bois: Fr. A wood.
Borrough, From the Latine *Burgus*, a fortified place or defence, pronounced in the South parts *Bury*, in other *Burgh* and *Brough*, and often *Berry* and *Barrow*. *Alfricus.*
Borne, or *Burne*, a river.
Bottle, An house, in the north parts. *Alfricus* turneth it *Ædes*, and *Ædilis*, Bottleward.
Booth.
Bridge.
Brome-field.
Brunn, A fountaine from *Burne*.
Briewr, Fr. An Heath.
Brough, See *Burrough*.
Bury, See *Burrow*.
Burgh, See *Burrowgh*.
Burne, *Vide Borne*.
Bush.
Buts.

C

Caer, Brit. a fortified place or Citie.
Campe.
Capell, the same with Chapell.
Car, A low waterie place where Alders doe grow, or a poole.
Carnes, the same with stones.
Castell.
Caster, Chester, Cester, Chaster, the same varied in Dialect, a Citie or walled place derived from *Castrum.*
Cave.
Church.
Caster, See *Chester.*
Chanel.
Chappell.
Chase.
Cley, or *clay.*
Cove, a small creeke.
Cliffe, and *cleve.*
Clough, a deepe descent betweene hils.
Cob, a forced harborow for ships, as the Cob of *Linne* in Dorsetshire.
Cope, The top of a high hill.
Combe, a word in use both in *France* and *England* for a valley between two high hils. *Nicotius.*
Cote.
Courte.
Covert, Fr. a shadowed place or shade.
Cragge.
Creeke.
Croft, Translated by *Abbo Floriacencis* in *Prædium*, a Farme. Our Ancestors would say proverbially of a very poore man, that *He had ne Toft ne Croft.*
Crosse.

D

Dale.
Delle, a dike.
Dene, A small velley contrary to *Doun.*
Deepes.
Derne, See *Terne.*
Ditch, or Dish.
Dike.
Dock.
Don, corruptly sometime for Ton, or Towne.
Don, and *Doun*, all one, varied in pronuntiation, a high hill or Mont. [*Alfricus.*]

E

Efter. A walke.
Ende.
Ey, a watery place as the Germans, use now *Aw. Ortelius. Alfricus* translateth *Amnis*, into *Ea* or *Eye.*

Farm

F

Farme.
Field.
Fell, Sax. Cragges, barren and ſtony hils.
Fenn.
Fleet, a ſmall ſtreame.
Fold.
Ford.
Forreſt.
Foote.
Font, or *Funt,* a ſpring.
Frith, a plaine amiddeſt woods: but in *Scotland* a ſtreight betweene two lands, from the Latine *Fretum.*

G

Garnet, a great granary.
Garden.
Garth, A yard.
Gate.
Gill, A ſmall water.
Glin, Welſh, A dale.
Gorſt, Buſhes.
Grange, Fr. A barne (*Nicotius.*
Grave, A ditch or trench or rather a wood, for in that ſence I have read *Grava* in old deedes.
Gravet, The ſame with *Grove.*
Greene.
Grove.

H

Hale, or *Haule,* from the Latine *Aula,* in ſome names turned into *All.*
Ham, Manſio [*Beda*] which we call now Home, or houſe often abridged into *Am.*
Hatch.
Hawgh, or *Howgh,* A greene plot in a valley, as they uſe it in the North.
Hay, Fr. A hedge.
Head, and *Heueth,* a Foreland, Promontory, or high place.
Headge,
Heath.
Herſt, See *Hurſt.*
Herne, Sax. A houſe. *Beda,* who tranſlates *Whithern, Candida caſa.*
Hith, A Haven, [*Alfricus.*]
Hide, ſo much land as one plough can plow in a yeare.
Hill, Often in compoſition changed into *Hull* and *Ell.*
Holme, Plaine graſſie ground upon water ſides or in the water.
Holt, A wood, *Nemus,* [*Alfricus.*]
Hold, A tenement or the ſame with *Holt.*

Hope, The ſide of an hill, but in the North, a low ground amidſt the tops of hils.
How, or *Hoo*, An high place.
Horn, See *Hurn*.
Houſe.
Hull, See *Hill*.
Hunt.
Hurne, or *Horn*, A corner *Alfricus*.
Hurſt, or *Herſt*, a wood.

I

Ing, A meadow or low ground, [*Ignulphus*] and the Danes ſtill uſe it.
Iſle, or Ile.

K

Kay, A landing place, a wharfe, the old Gloſſary *Kaii*, *Caneelli*.
Knap.
Knoll, The top of a hill.
Kyrk, A Church, from the Greeke *Kuriace*, that is, the Lords houſe.

L

Lade, Paſſage of waters, *Æquæductus* in the old Gloſſarie is tranſlated *Water-lada*.
Lake.
Land.
Lane.
Lath, A Barne among them of Lincolnſhire.
Laund, A plaine among trees.
Law, a hill, in uſe among the hither Scottiſhmen.
Le, *Brit*. a place.
Ley, and *Leigh*, the ſame, or a paſture.
L'lys, *Brit*. a place.
Lod, See *Lade*.
Lock, A place where rivers are ſtopped, or a lake, as the word is uſed in the North parts.
Loppe, *Salebra*, an uneven place which cannot bee paſſed without leaping.
Lound, the ſame with *Laund*.

M

March, A limit, or confines.
Market.
Meade.
Medow.
Mees, Medowes.
Mere.
Meſnill, or *Menill*, in Norman French, a manſion houſe.
Merſh.
Mill.
Myne.
Minſter, contracted from *Monaſtery*, in the north, *Mouſter*, in the South *Miſter*.

Mere.

More.
Mosse.
Mote.
Mouth, Where a river falleth into the sea, or into another water.

N

Ness, A promontory, for that it runneth into the sea as a nose.
Nore, The same with North.

O

Orchard.
Over, and contractly, *Ore.*

P

Pace.
Parke.
Pen, brit. the top of an hill, or mountaine.
Pitts.
Place.
Plat, Fr. Plaine ground.
Playn.
Pole.
Pond.
Port.
Pownd.
Prey, Fre. A meddow.
Prindle, The same with Croft.

Q

Quarry.

R

Reyke.
Ridge, and *Rig.*
Ring, an enclosure,
Road.
Row, Fre: A street, *Raw* in the north.
Ros, brit: a heath.
Ry, Fr. from *Rive,* a shore, coast, or bancke.
Rill, a small brooke.
Rithy, Brit: from *Rith,* a ford.

S

Sale, Fre: a Hall, an entrance (*Junius*)
Sand, or *Sands.*
Scarr, a craggy, stony hill.
Sett, Habitation or seate, *Ortelius.*
Schell, a spring: See *Skell.*
Shaw, Many trees neere together, or shadow of trees.
Shallowe.
Sheal, A cottage, or shelter: the word is usuall in the wastes of *Northumberland,* and *Cumberland.*
Shore.
Shot, or *Shut,* A Keepe (*Munster.*)
Skell, a Well in the olde northerne English.
Slade.
Slowe, A miry foule place.
Smeth, a smoothe plaine field, a word usuall in *Norfolke,* and *Suffolke.*
Spir, Pyramis, A shaft

to

to the old Engliſh, or ſpire ſteeple.
Spring.
Stake.
Strand, A banke of a river.
Stret.
Stroad, *Strond*: as ſome doe thinke, the ſame with *Strand.*
Stable, as *Stale.*
Stale and *Staple*, the ſame, a ſtorehouſe.
Staple, A mart towne for merchandiſe.
Sted, from the Dutch *Stadt*, a ſtanding place, a ſtation.
Steeple.
Stey, a banke (*Alfricus.*)
Stile.
Stocke.
Stoke, the ſame with *Stow.*
Sone, or *Stane.*
Stow, a place, *Alfricus.*
Straight, a vale along a river.
Syde.

T

Temple.
Tern, or *Dern*, a ſtanding poole, a word uſuall in the North.
Thorn.
Thorp, from the Dutch: *Dorpe*, a village.
Thurn, a tower: *Ortelius.*
Thwait, a word onely uſed in the north, in addition of Townes: Some take it for a paſture from the Dutch *Hwoit.*
Toft, a parcell of ground where there hath beene a houſe: but for *Toft* and *Croft*, enquire of Lawyers.
Tor, a high place, or tower.
Trey, *Britiſh* from *Tref* a Towne.
Trench.
Tree.

V

Vale, A Valley.
Vaulx, the ſame in French.
Vpp.
Vnder.

W

Wald, a Wood; the ſame with *Wild.*
Wall.
Ware, or *Wear.*
Wark, or *Werk*, a worke or building.
Warren.
Waſt, a deſart or ſolitary place.
Waſh.
Wath, a foord; a word uſuall in Yorkeſhire.
Water.
Way.

Wick,

Wick, and *Wich*, i short, the curuing or reach of a River, or the Sea: *Iuninus*, *Rhenanus*: But our *Alfric*, and so *Tillius* maketh it a Castle, or little Port.

Wich, i Long, a salt spring.

Well.

Wild.

World, hils without wood.

Wood.

Worth, anciently *Werth* and *Weorthid*: *Alfricus* makes it *Prædium*, a possession or Farme: *Abbo* translateth it a court or place: *Killianus* a Fort and an Isle.

Y

Yard

Yate, or *Yates*.

At a word, all which in English had *Of* set before them, which in Cheshire and the North was contracted into *A*, as *Thomas a Dutton*, *Iohn a Standish*, *Adam a Kirby*, and all which in Latine old Euidences haue had *De* præfixed, as all heretofore specified, were borrowed from places. As those which had *Le* set before them, were not all locall, but giuen in other respects, As *Le Marshall*, *Le Latimer*, *Le Despencer*, *Le Scroope*, *Le Lauage*, *Le Vavasour*, *Le Strange*, *Le Norice*, *Le Escriuan*, *Le Bland*, *Le Molineux*, *Le Bret*. As they also which were neuer noted with *De* or *Le*, in which number I haue obserued, *Gifford*, *Basset*, *Arundel*, *Howard*, *Talbot*, *Bellot*, *Bigot*, *Bagot*, *Taileboise*, *Talemach*, *Gernõ*, *Lovell*, *Lovet*, *Fortescu*, *Pancevolt*, *Tirell*, *Blund* or *Blunt*, *Bisset*, *Bacũ &c.* And these distinctions of locall names with *De*, and other with *Le*, or simply, were religiously obserued in Records vntill about the time of king *Edward* the fourth.

Neither was there, as I said before, or is there any town, village, hamlet, or place in *England*, but hath made names to families, and so many names are locall which doe not seeme so, because the places are unknowne to most men, and all known to no one man: as who would imagin *Whitegift*, *Powlet*, *Bacon*, *Creping*, *Alshop*, *Tirwhit*, *Antrobus*, *Heather*, *Hartshorne*, and many such like to be locall names? and yet most certainly they are.

Many also are so changed by corruption of speech, and altered so strangely to significatiue words by the common sort, who desire to make all to be significatiue, as they seem nothing lesse than locall names; as *Wormewood, Inkepen, Tiptow, Moone, Manners, Drinkewater, Cuckold, Goddolphin, Hurlestone, Waites, Smalbacke, Loscotte, Devill, Neithermil, Bellowes, Filpot, Wodill &c.* for *Ormund, Ingepen, Tiptoft, Mohune, Manors, Derwentwater, Coxwold, Godalchan, Hudlestone, Thwaits, Smalbach, Luscot, Davill,* or *D Eivill, Nettervill, Bell-house, Philliphot, Wahul, &c.*

Neither is it to be omitted, that many locall names had *At* prefixed before them in old Euidences, as *At More, At Slow, At Ho, At Bower, At Wood, At Downe. &c.* which *At* as it hath been remoued from some, so hath it beene conioyned to other, as *Atwood, Atslow, Atho, Atwell, Atmor,* As S also is ioyned to most now, as *Manors, Knoles, Crofts, Yates, Gates, Thornes, Groues, Hills, Combes, Holmes, Stokes, &c.*

Riuers also haue imposed names to some men, as they haue to Townes situated on them; as the old Baron *Sur-Teys*, that is, on the riuer *Teys* running betweene Yorkshire and the Bishopricke of *Duresme, Derwent-water, Eden Troutbecke, Hartgill, Esgill, Wampull, Swale, Stoure, Temes, Trent, Tamer, Grant, Tine, Croc, Lone, Lun Calder, &c.* as some at *Rome* were called *Tiberii, Anieni, Aufidii, &c.* because they were borne neare the riuers *Tibris, Anien, Aufidus*, as *Iulius Paris* noteth.

Diuers also had names from trees neare their habitations, as *Oke, Asse, Box, Alder, Elder, Beach, Coigners*, that is, *Quince, Zouch*, that is, the trunk of a tree, *Cursy* and *Curson*, the stocke of a *Vine, Pine, Plumme, Chesney* or *Cheyney*, that is, *Oke, Dauney*, that is, *Alder, Foulgiers*, that is, *Fearne, Vine, Asse, Hawthorne, Furres, Bush Hasle, Couldray*, that is, *Haslewood, Bucke*, that is, *Beech, Willowes, Thorne, Broome, Blocke, &c.* which in former time had *At* prefixed, as *at Beech, at Furres, at Asse, at Elme.* And here is to bee noted, that diuers of this sort haue beene strangely contracted,

cted, as *At Ashe* into *Tash*, *At Oke* into *Toke*, *At Abbey*, into *Tabbey*; At the End into Thend; As in Saints names, Saint *Olye* into *Toly*, Saint *Ebbe* into Saint *Tabbe*, Saint *Osyth* into Saint *Tows*.

Many strangers comming hither, and residing here, were named of their Countries, as *Picard*, *Scot*, *Lombard*, *Flemming*, *French*, *Bigod*, that is, superstitious, or Norman, (For so the French men called the Normans, because at euery other word they would swear By God:) *Bretton*, *Britaine*, *Bret*, *Burgoin*, *Germain*, *Westphaling*, *Dane*, *Daneis*, *Man*, *Gascoigne*, *Welsh*, *Walsh*, *Walleys*, *Irish*, *Cornish*, (*Cornwallis*, *Easterling*, *Maine*, *Champneis*, *Potieuin*, *Augeuin*, *Loring*, that is, *de Lotharingia*, *&c.* And these had commonly *Le* prefixed in Records and in Writings, as *Le Flemming*, *Le Picard*, *Le Bret*, *&c. viz.* the *Flemming*, the *Picard*.

In respect of situation to other neare places rise these vsuall names, *Norrey*, *North*, *South*, *East*, *West*, and likewise *Northcote*, *Southcote*, *Eastcote*, *Westcote*; which also had originally *At* set before them. Yea the names of *Kitchin*, *Hall*, *Sellar*, *Parler*, *Church*, *Lodge*, *&c.* may seeme to haue been borrowed from the places of birth, or most frequent abode; as among the Geekes, *Anatolius*. i. East. *Zepyhrius*. i. West, &c.

Whereas therefore these locall denominations of families are of no great antiquitie, I cannot yet see why men should thinke that their Ancestours gaue names to places, when the places bare those very names, before any men did their Surnames. Yea the verie terminations of the names are such as are onely proper and appliable to places, and not to persons in their significations, if any will marke the Locall terminations which I lately specified. Who would suppose *Hill*, *Wood*, *Field*, *Ford*, *Ditch*, *Poole*, *Pond*, *Towne* or *Ton*, and such like terminations, to bee conuenient for men to beare their names, vnlesse they could also dreame Hills, Woods, Fieldes, Fordes, Ponds, Pounds, &c. to haue been metamorphosed into men by some supernaturall transformation.

And I doubt not but they will confesse, that Townes stand longer then families continue.

It may also be prooued that many places which now haue Lords denominated of them, had Lordes and owners of other Surnames, and families not many hundred yeares since. But a sufficient proofe it is of ancient descent, where the inhabitant had his surname of the place where he inhabiteth, as *Compton* of *Compton*, *Teringham*, of *Teringham*, *Egerton* of *Egerton*, *Portington* of *Portington*, *Skeffington* of *Skeffington*, *Beeston*, of *Beeston*, *&c.*

I know nevertheless, that albeit most Townes haue borrowed their names from their situation, aud other respects; yet some with apt terminations haue their names from men, as *Edwarston*, *Alfredston*, *Vbsford*, *Malmesbury*, corruptly for *Maidulphsbury*. But these names were from fore-names or Christian names, and not from Surnames.

pag 49 2. For *Ingulphus* plainely sheweth, that *Wiburton*, and *Leffrington* were so named, because two knights, *Wiburt*, and *Leofric* there sometimes inhabited. But if any should affirme that the Gentlemen named *Leffrington*, *Wiburton*, *Lancaster*, or *Leicester*, *Bossevill*, or *Shordich*, gaue the names to the places so named, I would humbly, without preiudice, craue respite for a further day before I beleeued them. And to say as I thinke, verily when they shall better advise themselves, and marke well the terminations of these, and such like Locall names, they will not presse mee ouer eagerly herein.

Notwithstanding, certaine it is that Surnames of families haue been adioyned to the names of places for distinction, or to notifie the owner, as *Melton*, *Mowbray*, *Higham Ferrers*, *Minster-Lovell*, *Stansted Riuers*, *Drayton Basset*, *Drayton Beauchamp*, *&c.* for that they were the possessions of *Mowbray*, *Ferrers*, *Lovell*, *&c.* Neither doe I denie but some among us in former time, as well as now, dreaming of immortality of their names, haue named their houses after their owne names, as *Camois-Court*, *Hamons*, *Bretes*, *Bailies*, *Theobaldes*, when as now they haue possessors

sors of other names. And the olde verse is, and alwayes willbe verified of them, which a right worshipfull friend of mine not long since writ vpon his new house:

Nunc mea, mox huius, sed postea nescio cuius.

Neither must all, hauing their names from places, suppose that their Auncestors were either Lordes, or possessors of them; but may assure themselues, that they originally came from them, or were borne at them. But the Germans and Polonians doe cleare this errour by placing *In* before the Locall names, if they are possessours of the place, or *Of*, if they onely were borne at them, as *Mortinus Cromerus* noteth. The like also seemeth to bee in use in the Marches of *Scotland*, for there you shall haue *Trotter* of *Folshaw*, and *Trotter* in *Fogo*, *Haitly* of *Haitly*, and *Haitly* in *Haitly*.

Whereas since the time of king *Henrie* the third the Princes children tooke names from their natall places, as *Edward* of *Carnarvon*, *Thomas* of *Brotherton*, *Ioanne* of *Acres*, *Edmund* of *Woodstocke*, *John* of *Gaunt*, who named his children by *Cath. Swinford*, *Beaufort* of a place in France belonging to the house of Lancaster, it is nothing to our purpose, to make further mention of them, when as they neuer descended to their posteritie.

After these locall names, the most names in number haue beene deriued from Occupations, or Professions, as Taylor, Potter, Smith, Sadler, Arblaster, that is *Balistarius*, Archer, Tauerner, Chauser, Hosier, Weauer, Pointer, Painter, Walker, *id est*, Fuller in olde English, Baker, Baxter, *Boulengem*, all one in signification, Collier, Carpenter, Ioyner, Salter, Armorer, Spicer, Grocer, Monger, *id est*, Chapman, Brewer, Brasier, Webster, Wheeler, Wright, Cartwright, Shipwright, Banister, *id est*, *Balneator*, Forbisher, Fararr, Goff, *id est*, Smith in Welsh. And most which end in *Er* in our tongue, as among the Latines, Artificers names haue *arius*, as *lintearius*, *vestiarius*, *calcearius*, *&c.*

or *eo* or *io* for their terminations, as *Linteo, Pellio, Phrygio.*

Neither was there any trade, craft, art, profession, occupation neuer so meane, but had a name among us cõmonly ending in *Er*, and men accordingly denominated, but some are worne out of use, and therefore the significations are unknowne, and other haue been mollified ridiculously by the bearers, lest they should seeme vilified by them. And yet the like names were among the noblest Romans, as *Figulus, Pictor, Fabritius, Scribonius, Salinator, Rusticus, Agricola, Carbo, Funarius, &c.* And who can deny but they so named may bee Gentlemen, if Virtue which is the soule of Gentrie shall ennoble them, and *Virtus* (as one saith) *Nulli præclusa est, omnibus patet.* Albeit Doctour *Turner* in a Booke against *Stephen Gardiner* saith the contrary, exemplifying of their own names. At which time wise was the man that told my Lord Bishop, that his name was not *Gardiner*, as the English pronounce it, but *Gardîner* with the French accent, and therefore a Gentleman.

Hitherto may be referred many that end in *Man*, as Tubman, Carreman, Coachman, Ferriman, Clothman, Chapman, Spelman, *id est*, Learned man, Palfriman, Horsman, &c.

Many haue been assumed from offices, as *Chambers, Chamberlaine, Cooke, Spenser*, that is, *Setwrad, Marshall, Latimer*, that is, *Interpretour, Staller*, that is, Constable or Standard bearer, *Reeue, Woodreeue, Sherife, Sergeant, Parker, Foster*, that is, *Nourisher, Forrester* contractly *Forster, Hunter, Kempe*, that is, Souldier in olde English; (for *Alfricus* translateth *Tiro, Yong-Kempe*) *Faulconer, Fowler, Page, Butler, Clark, Proctor, Spigurnel*, that is, a sealer of Writs, which office was hereditarie for a time to the *Bohunes* of *Midherst*. Bailiue, Franklin, Leach, Warder. *i.* Keeper, & from thence Woodward, Millward, Steward, Dooreward, that is, Porter, Beareward, Heyward, Hereward, that is, Conseruer of the armie. *Bond*, that is *Paterfamilias*, as it is in the booke of olde termes belonging sometimes to Saint *Augustines* in *Canterburie*, and wee retaine it in the compound *Husband.*

band. In which booke alſo *Horden* is interpreted a Steward.

Likewiſe from Eccleſiaſticall functions, as *Biſhop, Abbot, Prieſt, Monke, Deane, Deacon, Arch-deacon*; which might ſeeme to bee impoſed in ſuch reſpect, as the ſurname of *Archeveſque*, or Arch-biſhop was vpon Hugh de *Luſignian* in France, who (when by the death of his brethren the Signieuries of *Partenay, Soubize*, &c. were fallen to him) was diſpenſed by the Pope to marrie, on condition that his poſteritie ſhould beare the ſurname of *Archeveſque* & a Mitre ouer their Arms for ever; which to this day is continued. *Eſtiene de Cypre.*

Names alſo haue been taken of ciuill honours, dignities, and eſtate, as *King, Duke, Prince, Lord, Baron, Knight, Valuaſor, or Vavaſor, Squire, Caſtellan*, partly for that their anceſtours were ſuch, ſerued ſuch, acted ſuch parts, or were Kings of the Beane, Chriſtmas Lords, &c. And the like names we reade among the Greeks and Romanes, as *Baſilius, Archias, Archelaus, Regulus, Flaminius, Cæſarius, Auguſtulus*: who notwithſtanding were neither kings, prieſts, Dukes, or *Cæſars*.

Others from the qualities of the minde, as *Good, Thorough good Goodman, Goodchild, Wiſe, Hardie, Plaine, Light, Meek, Bold, Beſt, Prowd, Sharpe, Still, Sweet, Speed, Quicke, Sute*, As thoſe old Saxon names, *Shire*, that is, Cleere, *Dyre*, that is, welbeloued, *Blith*, that is, mery, *Drury*, that is, iewel. Alſo theſe French names, *Galliard*, that is Frolick, *Muſard*, that is, Delayer, *Bland*, that is, Faireſpoken, *Coigne*, that is, Valiant, *Band*, that is, Pleaſant, *Barrat, Rus, Ruſh*, that is, Subtile, and ſo is *Prat* in the old booke of *Peterborrough*, *Huttin*, that is Mutiner. As among the Grecians, *Agathias, Andragathius, Sophocles, Eubulus, Eumenius, Thraſeas*. Among the Romanes, *Prudentius, Lepidus, Cato, Pius, Valens, Conſtans, Aſper, Tacitus, Dulcitius &c.* *Chaucer.*

And accordingly names were borrowed, as *Plutarch* ſaith, from the nature of the man, from his actions, from ſome marke forme or deformitie of his bodie, as *Macrinus*, that is, Long, *Torquatus*, that is, Chained, *Sulla*, that is, White and Red: And in like ſort *Mnemon*, that is, Mindefull, *Plutarch in Mario & Sylla*

full, *Grypus*, that, is, Hawkes-nose, *Callinicus*, that is, Fair Victor.

From the habitudes of body, and the perfections or ime perfections thereof, many names haue bene imposed, a- *Strong, Armstrong, Long, Low, Short, Broad, Bigge, Little,* s *Faire, Goodbody, Freebody, Bell,* that is, Faire *Bellot*, that is, *Bellulus*, proper in *French: Helder*, that is Thinne, *Heile*, that is, Healthfull, *Fairfax*, that is, Faire-lockes in ancient English, Whitlockes. &c. As those British names still in use among us, *Vachan*, that is, Little, *Moel*, that is, Bald, *Gam*, that is, Crooked, *Fane*, that is, Slender, *Grim*, that is, Strong, *Krich*, that is, Curlpate, *Grig*, or *Krig*, that is, Hoarse. No more to bee disliked than these Greeke and Romane names, *Nero*, that is, Strong, as also *Romulus*; *Longus*, *Longinus*, *Minutius*, *Macros*, *Megasthenes*, *Calistus*, *Callisthenes*, *Paulus Cincinnatus*, *Crispus*; *Calvus*, *Terentius*, that is, tender according to *Varro*. *Gracchus*, that is Thinne, *Bassus*, that is, Fat, *Salustius*, that is, Healthfull, and *Cocles* one eye. As *Papirius Masonius* reporteth that *Philippus Augustus* king of *France* was surnamed *Borgne* for his blinking with one eye.

Others in respect of age haue received names, as *Young*, *Olde*, *Baby*, *Child*, *Stripling*, as with the Romanes, *Senecio*, *Priscus*, *Iuvenalis*, *Iunius*, *Virginius*, *&c.*

Some from the time wherein they were borne, as *Winter*, *Summer*, *Christmas*, *Day*, *May*, *Sunday*, *Holiday*, *Müday*, *Pascall*, *Noel*, *Pentecost*: as in the ancient Romanes, *Ianuarius*, *Martius*, *Manius*, *Lucius*, *Festus*, and *Vergilius* borne at the rising of the *Vergiliæ*, or seuen starres, as *Pontanus*, learnedly writeth against them which write his name *Virgilius*.

Claud Fauchet.

Some from that which they commonly carryed, as *Palmer*, that is, Pilgrime, for that they carried *Palme* when they returned from *Hierusalem*: *Long-sword*, *Broad-speare*, *Fortescu*, that is, Strong-shield, and in some such respect, *Breakspeare*, *Shake-speare*; *Shotbolt*, *Wagstaffe*, *Bagot*, in the old Norman, the same with *Scipio*, that is, a stay or walking staffe

ſtaffe with the Latines, which became a ſurname, for that *Cornelius* ſerved as a ſtay to his Blind father. Likewiſe *Billman*, *Hookeman*, *Talvas* of a Shield ſo called, whereof *William* ſonne of *Robert de Belſme* Earle of *Shrewsbury* had his name.

Some from parts of the body, as *Head*, *Redhead*, *Whitehead*, *Legge*, *Foote*, *Pollard*, *Arme*, *Hand*, *Lips*, *Heart*, as *Corculum*, *Capito*, *Pedo*, *Labeo*, *Naſo*, among the Romans.

Garments haue alſo occaſioned names, as, *Hoſe*, *Heſatus*, *Hat*, *Cap*, *Frocke*, *Peticote*, *Gaicote*: as with the Romans, *Caligula*, *Caracalla*, *Fimbria*, & *Hugh Capet*, from whom this laſt houſe of *France* deſcended, was ſo called, for that hee vſed when hee was yong, to ſnatch off his fellowes caps, if we beleeve *Du Tillet*.

Not a few from colours of their complexions, garments or otherwiſe haue gotten names, as *White*, *Blacke*, *Browne*, *Red*, *Greene*, and thoſe Norman names: *Rous*, that is, Red, *Blunt* or *Blund*, that is, Flaxen haire, and from theſe *Ruſſell* and *Blundell*, *Gris*, that is, Gray, *Pigot*, that is, Speckled, *Blanch* & *Blanc*, that is, White, with thoſe Britiſh or Welſh names, who whereas they were wont to depaint themſelues with ſundry colours, have alſo borrowed many names from the ſaid colours, as *Gogh*, that is, Red, *Gwin*, that is, White, *Dee*, that is, Blacke, *Lhuid* or *Flud*, that is, Ruſſet: Names to be no more diſliked than *Albinus*, *Candidus*, *Flavius*, *Fulvius*, *Fuſchus*, *Burrhus*, *Coeceius*, *Rutilius*, *Rufus*, *Niger*, *Nigrinus*, among the Romanes; and *Pirrhus*, *Chlorus*, *Leucagus*, *Chryſes*, *Melanthius*, *&c.* among the Græcians.

Some from flowers and fruites, as *Lilly*, *Lis*, *Roſe*, *Peare*, *Nut*, *Filbert*, *Peach*, *Peſcod*, *Vetch*, as faire names, as *Lentulus*, *Piſo*, *Fabius*, among the Romans. Others from beaſts, as *Lambe*, *Lion*, *Boare*, *Beare*, *Bucke*, *Hind*, *Hound*, *Fox*, *Wolph*, *Hare*, *Hog*, *Roe*, *Broc*, *Badger*, &c. Neither are theſe and ſuch like to be diſliked, when as among the nobleſt Romans, *Leo*, *Vrſicinus*, *Catulus*, *Lupus*, *Leporius*, *Aper*, *Apronius*, *Caninius*, *Caſtor*, *&c.* and *Cyrus*, that is, Dog, with the Perſians were very vſuall.

From fiſhes likewiſe, as *Playce, Salmon, Trowt, Cub, Gurnard, Herring, Pike, Pikerell, Breme, Burt, Whiting, Crab, Sole, Mullet, Baſe,* &c. nothing inferiour to the Roman names, *Murena, Phocas Orata,* that is, *Gilthed, &c.* for that happily they loved thoſe fiſhes more than other.

Many have beene derived from birds, as *Corbet,* that is, Raven, *Arondell,* that is, Swallow: the gentlemen of which name doe beare thoſe birds in their Coat-armours, *Biſſet,* i. *Doue, Larke, Tiſſõ, Chaffinch, Nitingal, Iaycocke, Peacocke, Sparrow, Swan, Crow, Woodcocke, Eagle, Alcocke, Wilcocke, Handcocke, Hulet* or *Howlet, Wren, Goſling, Parrat, Widgooſe, Finch, Kite,* &c. As good names as theſe *Coruinus, Aquilius, Miluius, Gallus, Picus, Falco, Linta.i.* Stockedove, &c. Therefore I cannot but meruaile why one ſhould ſo ſadly maruaile ſuch names of beaſts and birds to be in uſe in *Congo* in *Africa,* when they are and haue been common in other Nations, as well as they were among the *Traglodites* inhabiting neare *Congo* in former times.

Of Chriſtian names as they have beene without change many more have beene made, as *Francis, Herbert, Guy, Giles, Leonard, Michael, Lewis, Lambert, Owen, Howel, Joſcelin, Humfrey, Gilbert, Griffith, Griffin, Conſtantine, James, Thomas, Blaze, Anthony, Foulke, Godfrey, Gervas, Randall, Alexander, Charles, Daniel, &c.*

Beſide theſe, and ſuch like, many ſurnames are derived from thoſe Chriſtian names which were in uſe about the time of the Conqueſt, and are found in the Record called *Doomeſday* book, and elſewhere; as *Achard, Alan, Alpheg, Aldelme, Ancher, Anſelin, Anſelm, Anſger, Askaeth, Haſcuith, Alberic, Bagot, Baldric, Bardolph, Belchard, Berenger Berner, Biſo, Brient, Canut, Knout,* or *Cnute, Carbonell, Chettell, Colf, Corbet, Corven, Crouch, Degory, Dod, Done, Donet,* as it ſeems frõ *Donatus, Dru, Duncan, Durand, Eadid, Edolph, Egenulph, Elmer, Eudo* or *Ede, Fabian, Fulcher, Gamelin, Gernegã, Girth, Goodwin, Godwin, Goodrich, Goodlucke, Grime, Grimbald, Guncelin, Guthlake, Haco* or *Hake, Hamon, Hamelin, Harding, Haſting, Herebrand,* and many

Brand a ſtirring up Junius.

ending

ending in *Brand, Herman, Heruye, Herward, Howard, Heward, Hubald, Hubert, Huldrich, Iollan, Ioll,* contractly frō *Iulian, Iuo,* or *Iue, Kettell, Leofwin, Lewin, Levin, Liming, Macy, Maino, Mainerd, Meiler, Murdac, Nele, Norman, Oddo* or *Hode, Oger, Olave, Orso* or *Vrso, Orme, Osborne, Other, Payne, Picotte, Pipard, Pontz, Puntz, Reyner, Remy, Rolph, Rotroc, Saer, Searle, Semar, Sewall, Sanchet, Siwald, Siward, Staverd, Star, Calf, Swain, Sperwicke, Talbot, Toly, Tovy, Turgod, Turrold, Turstan, Turchill, Vltred* or *Oughred, Vde, Vivian, Vlmer, Wade, Walarand, Wistan, Winoc, Walklin, Warner, Winebald, Wigod, Wigan, Wimarc, Woodnot, &c.*

And not onely these from the Saxons and Normans, but also many Britan or Welsh Christian names, as well in ancient time, as lately hath been taken up for surnames, when they came into *England,* as *Chun, Blethin, Kenham* from *Cynan* or *Conanus, Gittin, Mervin, Bely, Sitsil,* or *Gesil, Caradoc, Madoc, Rhud, Ithell, Meric, Meredith, Edern, Bedow,* from the English *Bede,* i. A devout praier, beside the Welsh Christian names usuall and known to all. As in like manner many names were made from the *Prænomina* among the Romans, as *Spurilius, Statilius, Titius,* from *Spurius, Statius, Titus.* And as *Quintilian* saith, *Agnomina & cognomina vim nominum obtinuerunt, & prænomina nominum.*

By contracting or rather corrupting of Christian names, we have *Terry* from *Theodoric, Frerry* from *Frederic, Collin* and *Cole* from *Nicholas, Tebald* from *Theobald, Iessop,* from *Ioseph, Aubry,* from *Alberic, Amery,* from *Almeric, Garret,* from *Gerrard, Nele,* from *Nigel, Elis,* from *Elias, Bets,* from *Beatus,* as *Bennet,* from *Benedict, &c.* *Tillius.*

By addition of *S.* to Christian names, many have beene taken, as *Williams, Rogers, Peters, Peirs, Davies, Harris, Roberts, Simonds, Guyes, Stevens, Richards, Hughs, Iones, &c.*

From Nicknames or Nursenames, came these (pardon me if it offend any, for it is but my conjecture) *Bill & Will* for *William, Clem* for *Clement, Nat* for *Nathaniel, Mab,* for *Abraham, Kit* for *Christopher, Mund* for *Edmund, Hall* for

Harry, *At* and *Atty*, for *Arthur*, *Cut* for *Cuthbert*, *Mill* for *Miles*, *Baul* and *Bald* for *Baldwin*, *Ran*, for *Randol*, *Crips*, for *Crispin*, *Turk* for *Turketil*, *Sam* for *Sampſō* or *Samuel*, *Pipe* for *Pipard*, *Gib*, *Gilpin* for *Gilbert*, *Dan* for *Daniel*, *Grig* for *Gregory*, *Bat* for *Bartholomew*, *Law* for *Lawrence*, *Tim* for *Timothy*, *Rol* for *Rolland*, *Ieff* for *Ieffrey*, *Dun* for *Duncan* or *Dunſtan*, *Duke* for *Marmaduke*, *Daye* for *Danid*, *God* for *Godfrey* or *Godard*; for otherwiſe I cannot imagine how that moſt holy name vnfit for a man, and not to be tolerated, ſhould be appropriate to any man: and many ſuch like which you may learne of Nurſes.

By adding of *S* to theſe Nicknames or Nurſnames, in al probabilitie we haue *Robins*, *Nicks*, *Nicols*, *Thoms*, *Dicks*, *Hirkes*, *Wils*, *Sims*, *Sams*, *Iocks*, *Iucks*, *Collins*, *Ienks*, *Munds*, *Hodges*, *Hobs*, *Dobs*, *Saunders* frō *Alexander*, *Gibs*, and *Gibbins* from *Gilbert*, *Cuts* from *Cuthberd*, *Bats* from *Bartholomew*, *Wats*, from *Walter*, *Philips* from *Philip*, *Haines* from *Anulphus*; as ſome will, for *Ainulpheſbury* in Cambridgeſhire is contracted to *Ainſbury*, and ſuch like.

Manie likewiſe haue been made by adioyning *Kins* and *Jns* to thoſe nurſenames, making them in *Kins* as it were diminutiues, and thoſe in *Ins*, as *Patronymica*. For ſo *Alfric* Archbiſhop of *Canterbury*, and the moſt ancient Saxon Grammarian of our Nation, noteth that names taken from progenitors doe end in *Ins*; ſo *Dickins*, that is, little *Dick*, *Perkins* frō *Peir* or *Peter*, litle *Petre*; ſo *Tomkins*, *Wilkins*, *Hutchins*, *Huggins*, *Higgins*, *Hitchins* frō *Hugh*, *Lambkins* frō *Lambert*, *Hopkins*, *Hobkins* frō *Hob*, *Dobbins*, *Robbins*, *Atkins* frō *Arthur*, *Simkins*, *Hodgekins*, *Hoskins*, *Watkins*, *Ienkins*, *Iennings*, from *Iohn*, *Gibbins* and *Gilpin* from *Gilbert*, *Hulkin* from *Henry*, *Wilkins* from *William*, *Tipkins*, from *Tibald*, *Daukins*, from *Dauy*, *Rawlins* from *Raoul*, that is, *Rafe*, and *Hankin* for *Randol* in Cheſhire. In this manner did the Romans vary names, as *Conſtans*, *Conſtantius*, *Conſtantinus*, *Iuſtus*, *Iuſtulus*, *Iuſtinus*, *Iuſtinianus*: *Aurelius*, *Aureolus*, *Aurelianus*, *Auguſtus*, *Auguſtinus*, *Auguſtinianus*, *Auguſtulus*, &c.

Beſide theſe, there are alſo other diminutiue names after the French *Analogie* in *Et* or *Ot*, as *Willet*, from *Will*; *Haket*, from *Hake*; *Bartlet*; from *Bartholmew*; *Millet*, from *Miles*, *Hnet* from *Hughe*, *Allet* from *Allan*, *Collet* from *Cole*, *Guyet* from *Guy*, *Eliot* from *Elias*, and *Bekvet*, that is, Little Sharpe noſe.

But many more by addition of *Son*, to the Chriſtian or Nickname of the father, as *Williamſon*, *Richaraſon*, *Dickſon*, *Harryſon*, *Gibſon*; for *Gilbertſon*, *Simſon*, *Simondſon Steuenſon*, *Dauſon*; for *Dauiſon*, *Moriſon*, *Lawſon*, for *Lawrenſon*, *Robinſon*, *Cutbertſon*, *Nicholſon*, *Tomſon*, *Wilſon*, *Leweſon*, *Iobſon*, *Waterſon*, *Watſon*, *Peerſon* and *Pierſon*, *Peterſō*, *Hanſno*, from *Hankin*, *Wilkinſon*, *Daniſon* for *Daniel*, *Beniſon*, and *Benſon* from *Bennet*, *Deniſon*, *Patiſon*, from *Patricke*, *Ienkinſon*, *Matiſon*, from *Mathew*, *Colſon* from *Cole*, or *Nichol*, *Rogerſon*, *Heardſon*, from *Herdingſo*, *Hodgskinſō*, *Hugkſon*, *Hulſon*; from *Huldric*, *Hodſō* from *Hod* or *Oddo*, *Nelſon* from *Neale* or *Nigell*, *Dauidſon*, *Sanderſon*, *Iohnſon*, *Raulſon*; from *Raoul* or *Ralf*. So the ancient Romanes vſed *Publipor*, *Marcipor*, *Lucipor*; for *Publii puer*, *Marci puer*, *Lucii puer*, according to *Varro*: As afterwards in the *Capitolin* Tables, they were wont to note both father and grandfather for proofe of their gentry in abbreuiations, as *A. Sempronius*, *Auli filius*, *Lucij Nepos*, that is, *Aulus Sempronius*, ſonne of *Aulus*, grandchild or nephew of *Lucius*, *C. Martius*, *L. F. C. N. &c.* Neither is it true which ſome ſay, *Omnia nomina in* Son *ſunt Borealis generis*, when as it was vſuall in euery part of the Realme.

Some alſo haue had names from their mothers, as *Fitz-Parnell*, *Fitz-Iſabel*, *Fitz-Mary*, *Fitz-Emme*, *Maudlens*, *Suſans*, *Mawds*, *Grace*, *Emſon*, *&c.* As *Veſpaſian* the Emperour, from *Veſpaſia Polla* his mother, and *Popæa Sabina* the Empreſſe, from her grandmother.

In the ſame ſence it continueth yet in them which deſcended from the Normans, *Fitz-Hughe*, *Fitz-William*, *Fitz-Herbert*, *Fitz-Geffery*, *Fitz-Simon*, *Fitz-Alan*, *Fitz-Owen*, *Fitz-Randoll*, being names taken from their Pro-

genitours, as among the Iriſh, *Mac-William*, *Mac-Gone*, *Mac-Dermot*, *Mac Mahon*, *Mac-Donell*, *Mac-Arti*, *i.* the ſonne of *Arthur*.

So among the Welſh-Britans likewiſe, *Ap-Robert*, *Ap-Evans*, *Ap-Ythel*, *Ap-Harry*, *Ap-Hughe*, *Ap-Rice*, *Ap-Richard*, *Ap-Howell*, *Ap-Enion*, *Ap-Owen*, *Ap-Henry*, *Ap-Rhud*, which be contracted into *Probert*, *Bevans*, *Bythell*, *Parry*, *Pughe*, *Price*, *Prichard*, *Powell*, *Benion*, *Bowen*, *Penrhye*, *Prud*, *&c.*

So in the borders of *England* and *Scotland*, *Gawis Iok*, for *Iohn* the ſonne of *Gawin*, *Richies Edward*, for *Edward* the ſonne of *Richard*, *Iony Riches Will*, for *William* the ſonne of *Iohn*, ſonne of *Richard*. The like I have heard to be in uſe among the meaner ſort in *Cornwall*.

Daintie was the deviſe of my Hoſt at *Grantham*, which would wiſely make a difference of degrees in perſons, by the terminations of names in this word *Son*, as betweene *Robertſon*, *Robinſon*, *Robſon*, *Hobſon*; *Richardſon*, *Dickſon*, and *Dickingſon*; *Wilſon*, *Williamſon*, & *Wilkinſon*; *Iackſon*, *Iohnſon*, *Ienkinſon*, as though the one were more worſhipfull than the other by his degrees of compariſon.

The names of alliance, have alſo continued in ſome for ſurnames, as where they of one family being of the ſame Chriſtian name, were for diſtinction called *R. Le Frere*, *Le Fitz*, *Le Coſin*, that is, Brother, the Sonne, &c. all which paſſed in time into Surnames.

Many names alſo given in merriment for By-names or Nick-names have continued to poſterity: as *Malduit* for ill ſcholler ſhip, or ill taught, *Mallieure* commonly *Mallyvery*, i. *Malus Leporarius*, for ill hunting the hare, *Pater noſter* for devout praying. As he that held Land by tenure to ſay a certaine number of *Pater noſters* for the ſoules of the Kings of England, was called *Pater noſter*, and left that name to his poſteritie. Certainly it remaineth upon Record by Inquiſition 27 *Edwardi* 3. that *Thom. Winchard* held land *in capite* in Coningeſton in the County of Leiceſter by ſaying daily five times *Pater noſter* and Ave *Maria*.

Pater noſter.

ria, for the soules of the Kings progenitours and the soules of all the faithfull departed *pro omni servitio*. The Frenchman, which craftily, and cleanly conveyed himselfe and his prisoner, *T. Cryoll* a great Lord in *Kent*, about the time of King *Edward* the 2. out of *France*, and had therefore *Swinfield* given him by *Criol*, as I have read, for his fine conveyance, was then called *Fineux*, and left that name to his posterity. So *Baldwin le Pettour*, who had his name, and held his land in *Suffolke*, *Per saltum, sufflum & pettum, sive bumbulum*, for dancing, pout-puffing, and doing that before the King of *England* in Christmasse holy dayes, which the word *pet* signifieth in French. Inquire if you understand it not, of *Cloacinas* Chaplaines, or such as are well read in *Ajax*.

Vpon such like occasions names were given among the Romans, as *Tremellius* was called *Scropha* or Sow, because when he had hid his neighbours Sow under a padde, and commanded his wife to lie down thereon; he sware when the owner came in to seek the Sow, that he had no Sow but the great Sow that lay there, pointing to the padde, and the Sow his wife; So one *Cornelius* was surnamed *Asina*, for that when he was to put in assurance for payment of certaine summes in a purchase, he brought his Asse laden with money, and made ready payment. So *Augustus* named his dwarfe *Sarmentum*, i. Sprigge, and *Tiberius* called one *Tricongius*, for carowsing three gallons of wine. So *Servilius* was called *Ala*, for carrying his dagger under his arme-pit, when he killed *Spurius*. So *Pertinax* the Emperour being stubbornly resolute in his youth to be a woodmonger as his father was, when he would have made him a Schollar, was named *Pertinax*. So the father of *Valens* the Emperour, who was Camp-master here in *Brittaine*, for his fast holding a rope in his youth, which ten souldiers could not plucke from him, was called *Funarius*. About which time also *Paul* a Spaniard, a common Informer in *Britaine* was named *Catena*, i. the Chaine, for that he chained and fettered many good men here, with linking

Macrobius.

Suetonius.

Capitolinus.

linking together falſe ſurmiſes, to their utter undoing in the time of *Conſtantinus* the yonger, who alſo that I may remember it in paſſage, named his attendant ſcholler by no unfitting name, *Muſonius*. But what names the beaſtly monſter rather than Emperour *Commodus* gaue to his attendants, I dare not mention, leaſt I ſhould be immodeſtly offenſiue to chaſte eares, and modeſt mindes. But hitherto with modeſty may bee referred this of the family of *Gephyri*, i. *Bridges* in *Greece*, who tooke their name from a Bridge; for when their mother was delivered of nine children at a birth, and in a fooliſh feare had priuily ſent ſeuen of them to bee drowned at a bridge, the father ſuddenly comming to the bridge, ſaued them, and therupon gaue them that name. Of theſe, and the like, we may ſay, *Propiora ſunt honori, quàm ignominiæ*. Infinite are the occaſions which in like maner haue made names to perſons, I will onely report one or two French examples, that thereby you may imagine of others in other places, and former ages.

In the firſt broyles of *Fraunce*, certaine companies ranging themſelues into troupes, one Captaine tooke new names to himſelfe and his company from the furniture of an horſe. Among theſe new named gallants, you might haue heard of *Monſieur Saddle*, (to engliſh them) *Mounſieur Bridle*, *Le Cropier*, *Le Girte*, *Horſhoe*, *Bitte*, *Trappiers*, *Hoofe*, *Stirrope*, *Curbe*, *Muſrole*, *Frontſtal*, &c. Moſt of the which had their paſport, as my Author noteth, by *Seigneur de la Halter*. Another Captaine there alſo gaue names to his according to the places where hee found them, as *Hedg*, *Hieway*, *Riuer*, *Pond*, *Vine*, *Stable*, *Street*, *Corner*, *Gallows*, *Tauerne*, *Tree*, &c. And I haue heard of a conſort in *England*, who when they had ſerued at Sea, tooke names from the equipage of a ſhip, when they would ſerue themſelues at land, as *Keele*, *Ballaſt*, *Planke*, *Fore-decke*, *Decke*, *Loope-hole*, *Pump*, *Rudder*, *Gable*, *Anchor*, *Miſen ſaile*, *Capſon*, *Maſte*, *Belt*. So that is true which *Iſidore* ſaith, *Names are not alwaies giuen according to Nature, but ſome*

after

after our owne will and pleasure, as we name our lands and servants according to our owne liking. And the Dutchmans saying may be verified, which when he heard of Englishmen called God and Divel, said, that the English borrowed names from all things whatsoever, good or bad.

It might be here questioned, whether these surnames were assumed and taken at the first by the persons themselves, or imposed and given unto them by others. It may aswell seeme that the locall names of persons were partly taken up by themselves, if they were owners of the place, as given by the people, who have the soveraignty of words and names, as they did in the Nick-names before Surnames were in use. For who would have named himselfe *Peaceable, Vnready, Without-land, Beauclearke, Strongbow, Gagtooth, Blanch-mayne, Bossue*, i. Crook-backe, but the concurrent voyce of the people? as the women neighbours gave the name to *Obed* in the book of *Ruth*; and likewise in Surnames. In these pretty names, as I may terme them, from floures, fishes, birds, habitudes, &c. it may be thought that they came from Nurses in former times here, as very many, or rather most in *Ireland* and *Wales* do at this present. These Nick-names of one syllable turned to Surnames, as *Dickes, Nickes, Toms, Hobbes, &c.* may also seeme to proceed from Nurses, to their Nursling; or from fathers and masters to their boyes and servants. For, as according to the old proverbe, *Omnis herus servo Monosyllabus*, in respect of their short commands: so, *Omnis servus hero Monosyllabus*, in respect of the curtolling their names, is *Wil, Sim, Hodge, &c.* Neither is it improbable, but that many names that seeme unfitting for men, as of brutish beasts, &c. came from the very signes of the houses where they inhabited; for I have heard of them which said they spake of knowledge, that some in late time dwelling at the signe of the Dolphin, Bull, White-horse, Racket, Peacocke, &c. were commonly called *Thomas* at the *Dolphin*, *Will* at the *Bull*, *George* at the *White-horse*, *Robin* at the *Racket*, which names as many other of like sort,

with omitting *At*, became afterward hereditarie to their children.

Hereby some insight may be had in the originall of Surnames, yet it is a matter of great difficultie, to bring them all to certaine heads, when as our language is so greatly altered, so many new names daily brought in by aliens, as French, Scots, Irish, Welsh, Dutch, &c. and so many old words worne out of use. I meane not onely in the old English, but also the late Norman: for who knoweth now what these names were, *Giffard, Basset, Gernon, Mallet, Howard, Peverell, Paganel*, or *Paynel, Tailboise, Talbot, Lovet, Pancevolt, Tirrell, &c.* which are nothing lesse than locall, and certainly significative, for they are never noted, as I said before, in old evidences with *De*, as locall names, but alwayes absolutely, as *W. Giffard, R. Basset*, as Christian names are, when they are made Surnames; and yet I will not affirme, that all these here mentioned were at any time Christian names, although doubtlesse some were.

For we know the significations of some of them, as *Mallet*, an Hammer, *Bigot*, a Norman, or superstitious, *Taileboi*s, i. *Cutwood, Lovet*, Little Woolfe, and *Basset* (as some thinke) Fat; *Giffard* is by some interpreted Liberall; and *Howard*, High Warden, or Guardian (as it seemeth an office out of use) when as *Heobeorg* signified in old English High defence, and *Heoh-fader* Patriarch or High father. Certaine it is, that the first of that right Noble family who was knowne by the name of *Howard*, was the sonne of *William de Wigenball*, as the honourable Lord *William Howard* of *Naworth*, third sonne to *Thomas* late Duke of *Norfolke*, an especiall searcher of Antiquities, who equalleth his high parentage with his vertues, hath lately discovered.

Nicotius.

M. Lamb. peramb Cantu. p. 538.

To finde out the true originall of Surnames, is full of difficultie, so it is not easie to search all the causes of alterations of Surnames, which in former ages have beene very common among us, and have so intricated, or rather, obscured the truth of our Pedegrees, that it will be no little hard

Change of names.

hard labour to deduce many of them truly from the Conqueſt; Somewhat nevertheleſſe ſhall be ſaid thereof, but more ſhall be left for them which will dive deeper into this matter.

To ſpeake of alteration of names, omitting them of *Abraham*, and *Sara*, *Jacob*, and *Iſrael*, in holy Scriptures, I have obſerved that the change of names, hath moſt commonly proceeded from a deſire to avoide the opinion of baſeneſſe. So *Codomarus* when he ſucceeded *Ochus* in the kingdome of *Perſia*, called himſelfe by the Princely name *Darius*. So new names were given to them which were deified by the Paganiſh conſecration, as *Romulus* was called *Quirinus*, *Melicertus* was called *Portunus*, & *Palæmon*. Likewiſe in adoptions into better families, and by teſtament, as the ſonne of *L. Æmilius*, adopted by *Scipio*, tooke the name of *Scipio Africanus*. So *Auguſtus* who was firſt named *Thureon*, tooke the name of *Octavian* by teſtament: by enfranchiſing alſo into new Cities, as he which firſt was called *Lucumo*, when he was infranchiſed at *Rome*, tooke the name of *Lucius Tarquinius Priſcus*. So *Demetrius Mega* when he was made free of the City, was called *Publius Cornelius*. *Cicero Epiſt. 36. lib. 13.* *Cteſias Gnidius.*

Likewiſe ſlaves when they were manumiſed, took often their maſters names, when as they had but one name in their ſervile ſtate. As they which have read *Artemidorus*, do know, how a ſlave, who when he dreamed he had *tria virilia*, was made free the next morning, and had three names given him.

Neither is it to be forgotten, that men were not forbidden to change name or ſurname, by the reſcript of *Dioclesian L. Vinc. c. de mutat. nom.* ſo be that it were *Sine aliqua fraude, jure licito*. As that great Philoſopher which was firſt called *Malchus* in the *Syrian* tongue, tooke the name of *Porphyrius*, as *Eunapius* reporteth: as before *Suetonius* the Hiſtorian tooke to ſurname *Tranquillus*, when as his father was *Suetonius Lenis*. Thoſe notwithſtanding of ſtrange baſe parentage were forbidden, *L. ſuper ſtatu c. de*

quæst. to inſert, or inthruſt themſelves into noble and honeſt families by changing their names, which will grow to inconvenience in *England*, as it is thought, by reaſon that Surnames of honourable and worſhipfull families are given now to meane mens children for Chriſtian names, as it is growne now in *France*, to the confuſion of their Gentry, by taking new names from their purchaſed lands at their pleaſures. Among the Romans nevertheleſſe they that were called *ad Equeſtrem ordinem*, having baſe names, were new named *nomine ingenuorum veterumq; Romanorum*, leſt the name ſhould diſgrace the dignitie, when according to *Plato*, comely things ſhould have no uncomely names.

Alex. ab Alexandro Genial. dier. l 2 c. 28.

In Philibo.

It was uſuall amongſt the Chriſtians in the Primitive Church, to change at Baptiſme the names of *Catechumeni*, which were in yeeres, as that impious *Renegado*, that was before called *Lucius*, was in his Baptiſme called *Lucianus*. So the Popes uſe to change their names, when they enter into the Papacie, which as *Platina* ſaith, was begun by Pope *Sergius* the ſecond, who firſt changed his name, for that his former name was *Hoggeſ-mouth*; but other referre the change of names in Popes to Chriſt, who changed *Simon* into *Peter*, *John* and *James* into *Bonarges*: Onely *Marcellus*, not long ſince choſen Pope, refuſed to change his name, ſaying, *Marcellus* I was, and *Marcellus* I will be, I will neither change Name nor Manners. Other religious men alſo when they entred into ſome Orders, changed their names in times paſt, following therein (as they report) the Apoſtle, that changed his name from *Saul* to *Paul*, after he entred into the Miniſtery, borrowing (as ſome ſay) that name from *Sergius Paulus* the Roman lieutenant, but as other will, from his low ſtature, for he was but three cubits high, as S. *Chryſoſtome* ſpeaking of him, *Tricubitalis ille, tamen cœlum aſcendit.*

Chryſoſtomus.

Of changing alſo Chriſtian names in Confirmation we have ſaid before; but overpaſſing theſe forraine matters let us ſay ſomewhat as concerning change of names in *England*.

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As among the French in former time, and also now, the heire took the fathers surname, and the yonger sonnes took names of their lands allotted unto them. So likewise in times past did they in *England*; and the most common alteration proceeded from place of habitation. As if *Hugh* of *Suddington* gave to his second sonne his Mannour of *Frydon*, to his third sonne his Mannour of *Pantley*, to his fourth his Wood of *Albdy*, the sonnes cald themselves *De Frydon*, *De Pantley*, *De Albdy*; and their posterity removed *De*. So *Hugh Montfortes* second sonne called *Richard* being Lord of *Hatton* in *Warwickeshire* took the name of *Hatton*. So the yongest sonne of *Simon de Montfort* Earle of *Leicester* staying in *England*, when his father was slaine, and brethren fled, tooke the name of *Welsborne*, as some of that name have reported. So the name of *Ever*, came from the Mannor of *Ever*, neere *Vxbridge*, to yonger sonnes of Lord *John Fitz-Robert de Clavering*: from whom the L. *Evers*, and Sir *Peter Evers* of *Axholme* are descended. So Sir *John Cradocke* knight, great grandfather of Sir *Henry Newton* of *Somersetshire* took first the name of *Newton*, which was the name of his habitation: as the issue of *Huddard* in *Cheshire* took the name of *Dutton* their chiefe mansion.

Lib Prioratus de Wroxhall.

Yvo Carnotensis in his Epistles complaineth of this.

But for variety and alteration of names in one familie upon divers respects, I will give you one *Cheshire* example for all, out of ancient roule belonging to Sir *William Brerton* of *Brerton* knight, which I saw twenty yeares since. Not long after the Conquest *William Belward* Lord of the moitie of *Malpasse*, had two sonnes, *Dan-David* of *Malpasse*, surnamed *Le Clerke*, and *Richard*; *Dan-David* had *William* his eldest sonne surnamed *De Malpasse*. His second sonne was named *Philip Gogh*, one of the issue of whose eldest sonnes took the name of *Egerton*; a third sonne tooke the name of *David Golborne*, and one of his sons the name of *Goodman*. *Richard* the other son of the aforesaid *William Belward* had three sonnes, who took also divers names, *viz*. *Tho. de Cotgrave*, *Willia de Overton*, and *Richard Little*, who had two sons, the one named *Ken-clarke*, and the

other *John Richardſon*. Herein you may note alteration of names in reſpect of habitation, in *Egerton*, *Cotgrave*, *Overton*, in reſpect of colour in *Gogh*, that is, Red, in reſpect of qualitie in him that was called *Goodman*, in reſpect of ſtature in *Richard Little*, in reſpect of learning in *Ken-clarke*, in reſpect of the fathers Chriſtian name in *Richardſon*, all deſcending from *William Belward*. And verily the Gentlemen of thoſe ſo different names in *Cheſhire* would not eaſily be induced to beleeve they were deſcended from one houſe, if it were not warranted by ſo ancient a proofe.

In reſpect of ſtature I could recite to you other examples, but I will onely adde this which I have read, that a yong Gentleman of the houſe of *Preux*, being of tall ſtature, attending on the Lord *Hungerford*, Lord Treaſurer of *England*, was among his fellows called Long *H.* who after preferred to a good marriage by his Lord, was called *H. Long*, that name continued to his poſteritie, Knights, and men of great worſhip.

Other took their mothers ſurnames, as *A. Audley* yonger brother to *James* Lord *Audley*, marrying the daughter and heire of *H. de Stanley*, left a ſonne *William*, and tooke the name of *Stanley*, from whom *Stanley* Earle of *Derby*, and other of that name are deſcended. *Geffery* the ſonne of *Robert Fitz-Maldred*, and *Iſabel* his wife, heire of the Norman houſe of the *Nevils*, took the name of *Nevil*, and left it to his poſteritie which was ſpread into very many honorable families of *England*. In like manner the ſonne of *Joſcelin* of *Lovan* a yonger ſonne to the Duke of *Brabant* when he had married *Agnes* the onely daughter of *William* Lord *Percy*, ſo named of *Percy* forreſt in the County of *Maen*, from whom they came (and not of piercing the King of *Scots* through the eye as *Hector Boetius* fableth) his ſonne and poſteritie upon a compoſition with the ſame Lady, took her name of *Percy*, but retained their old Coate armour, to ſhew from whom they deſcended; So *Adam de Montgomery* (as it is held by tradition, I know not how truly) marrying the daughter and heire of *Carew* of *Moleſ-*

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ford, her ſonne relinquiſhing his owne, left to his poſterity his mothers name *Carew*, from whom the Barons *Carew*, the *Carews* of *Haccomb*, of *Berry*, of *Anthony*, *Beddington*, *&c.* have had their names and originall. Likewiſe *Ralph Gernon* marrying the daughter of *Cavendiſh*, or *Candiſh*, left that name to his iſſue, as *Th. Talbot*, a learned Geneologiſt hath proved. So *Robert Meg* the great favourite of king *John* took the name of *Braybrooke*, whereof his mother was one of the heires. So Sir *John de Haudlow* marrying the daughter and heire of the Lord *Burnell*, his poſterity took the name of *Burnell*. So Sir *Tibauld Ruſſell* took the name of *De Gorges* to him and his iſſue, for that his mother was ſiſter and one of the heires of *Ralph de Gorges*, as it appeareth in the controverſie betweene *Warbleton*, and the ſaid *Tibauld de Gorges* and *Horſley* for the coat of Armes *Lozengy*, *Or*, and *Azure*, 21. of *Edward* the third, before *Henry* Earle of *Lancaſter*, and others, at the ſiege of S. *Margaret*. Not many yeares ſince, when *James Horſey* had married the daughter of *De Le-vale* of *Northumberland*, his iſſue took the name of *De-la vale*.

Hereunto may they alſo be referred who changed their names in remembrance of their Progenitors being more honourable, as the ſonnes of *Geffrey Fitz-Petre*, tooke the name of *Magnavilla* or *Mandevile*, when they came to be Earles of *Eſſex*, becauſe their grandmother *Beatrix* was of the houſe of *Mandevile*, as appeareth by the Abbey booke of *Walden*. So *Thomas de Molton* took the name of *Lucy*, and many other which I omit.

Others alſo have taken the name of them whoſe lands they had: As when King *Henry* the firſt gave the lands of the attainted *Robert Moubray* Earle of *Northumberland*, being 120. Knights fees in *Normandy*, and 140. in *England*, to *Nigell* or *Neale de Albeney* his bow-bearer, who in the battell at *Trenchbray*, took *Robert* Duke of *Normandy* priſoner: he commanded withall, that his poſteritie ſhould take the Surname of *Moubray*, which they accordingly did, and retained the ſame as long as the iſſue male conti-

continued, which determined in *John Moubray* Duke of *Norfolke*, in the time of King *Edward* the fourth: whose heires were married into the families of *Howard* and *Barkley*.

Remembrance of benefits made others to change their names, as *William Mortimer* descended from those of *Richards* Castle, tooke the name of *La Zouch*, and named his sonne *Alan de la-Zouch*, for favour received from the Lord *Zouch* of *Asshby de la-Zouch*, in respect of alliance, as appeareth by *Inquisition*, 11. & 21. *Ed.* 3.

In respect of adoption also, very many in all ages have changed their names: I need not particulate it, for al know it. Some of their owne dislike of their names, have altered them: for as I have read in the book of *Forneſſe*, *William Fitz-Gilbert* Baron of *Kendall*, obtained licence of King *Henry* the second, to change his name, and call himself and his posteritie *Lancaſter*, from whom the *Lancaſters* in *Weſtmerland*, *&c.* are descended.

Hereupon some thinke that without the Kings licence new names cannot be taken, or old names given away to others. Yet *Tiraquell* the great *Civilian* of *France*, *in Leg. quin Conub. Tit.* 92. seemeth to incline, that both name and Armes may be transferred by will and testament, and produceth *Auguſtus*, who by his Testament commanded *Tiberius* and *Livia* to beare his name. How in former times *Herviole*, *Dunvile*, *Clanwowe*, gave and granted away their Armes, which are as silent names, distinctions of families; and the same was thought unlawfull afterward, when the Lord *Hoo* would have done the same, shall be declared in more convenient place. But the inconvenience of change of names, hath been discovered to be such in *France*, that it hath beene propounded in the Parliament at *Diion*, that it should not be permitted but in these two respects, either when one should be made heire to any with any especiall words, to assume the name of the testator; or when any one should have donation surmounting a thousand crownes, upon the same condition. But to retire to our purpose.

Not

Not a few have assumed the names of their fathers Baronies, as in former times the issue of *Richard Fitz-Gilbert*, tooke the name of *Clare*, which was their Barony: and in late time, since the *Suttons* came to the Barony of *Dudley*, all their issue tooke the name of *Dudleyes*: that I may omit others. The dislike of others hath caused also a change of names, for King *Edward* the first, disliking the iteration of *Fitz*, commanded the Lord *John Fitz-Robert*, an ancient Baron, (whose Ancestours had continued their Surnames by their fathers Christian names,) to leave that manner, and to be called *Iohn* of *Clavering*, which was the capitall seate of his Barony. And in this time, many that had followed that course of naming by *Fitz*, tooke them one setled name, and retained it, as *Fitz Walter*, and others. *Lib. Monast. Sibeton.*

Also at that time the names of *Thomson*, *Richardson*, *Wilson*, and other of that forme began to bee setled, which before had varied according to the name of the father. *Edward* the Fourth likewise (as I haue heard,) loving some whose name was *Picard*, would often tell them that hee loved them well, but not their names, wherupon some of them changed their names; and I have heard that one of them tooke the name of *Ruddle*, being the place of his birth in that respect. And in late yeares in the time of King *Henry* the eight, an ancient worshipfull gentleman of *Wales*, being called at the pannell of Iurie by the name of *Thomas Ap William*, *Ap Thomas*, *Ap Richard*, *Ap Hoel*, *Ap Evan Vaghan*, *&c.* was advised by the Iudge to leave that old manner. Whereupon he after called himselfe *Moston*, according to the name of his principall house, and left that Surname to his posterity.

Offices have brought new names to divers families, as when *Edward Fitz-Theobald* was made Butler of *Ireland*, the Earles of *Ormond* and others descended from them, tooke the name of *Butler*. So the distinct families of the *Constables* in the County of *Yorke*, are said to have taken that name, from some of their Auncestors which bare the office of Constables of some Castles. In like manner

the *Stewards*, *Marſhals*, *Spencers*. That I may ſay nothing of ſuch as for well acting on the ſtage, have carried away the names of the perſonages which they acted, and have loſt their owne names among the people.

Schollers pride hath wrought alterations in ſome names which have beene ſweetned in ſound, by drawing them to the Latine *Analogie*. As that notable Non-reſident in our fathers time Doctor *Magnus*, who being a foundling at *Newarke* upon *Trent*, where hee erected a Grammar ſchoole, was called by the people *T. Among us*, for that hee was found among them: But he profiting in learning, turned *Among us*, into *Magnus*, & was famous by that name, not onely here, but alſo in forraine places where hee was Ambaſſadour.

It were needeleſſe to note here againe, how many have taken in former times the Chriſtian name of their father, with prefixing of *Fitz* or *Filz*, as *Fitz-Hugh*, *Fitz-alan*, *Fitz-william*, or adding of *Son*, as *Richardſon*, *Tomſon*, *Iohnſon*, *&c.* and ſo altered their Surnames if they had any. Whereas divers ancient Gentlemen of *England* doe beare Coates of Armes, which by old roules and good proofes are knowne to belong to other names and families, and cannot make proofe that they matched with thoſe families, it is worth obſervation, conſidering how religious they were in elder times in keeping their owne Armes: whether they were not of thoſe ancient houſes whoſe Armes they beare, and have changed their names in reſpect of their habitation, or partitions and lands gotten by their wives. As *Pickering* of the North, beareth Ermin a Lion rampant Azure crowned. Or which, as it is in the old Abby booke of *Furneſſe*, was the coat of *Roger de Miythorp*. In the ſame booke the coate of *Dacre*, *Gules* 3. *Eſcalopes Arg.* is the coate of *R. Gerneth* of *Cumberland*, and ſo the three pillowes Ermin of *Redman* of *Northumberland*, is the coate of *Ran. de Greyſtocke*. So *Vfford* E. of *Suffolke*, and *Peiton*, *Fetiplace*, and *Hide*, and many other Gentlemen of the ſame Armes, may ſeeme to have beene of the ſame

ſtocke

ſtocke, and to have varied their names in divers reſpects.

Finally, among the common people which ſway all in names, many Surnames have beene changed in reſpect of occupations, and not a few have beene changed in reſpect of maſters, for in every place we ſee the youth very commonly called by the names of their occupations, as *John* Baker, *Thomas* Tayler, *Will* Butcher, *Dic* Barber; and many by their maſters names, as *Iohn Pickering*, *Thomas Watkins*, *Nicholas French*, when as they ſerved maſters of thoſe names, which often were conveyed to their poſterity, and their owne Surnames altogether forgotten. Some other cauſes of alteration of names may be found, as for crimes committed when men have beene enforced to leave their countries. But hereby it may be underſtood that an *Alias* or double name cannot prejudice the honeſt: and it is knowne that when Iudge *Catiline* tooke exception at one in this reſpect, ſaying, that no honeſt man had a double name, & came in with an *Alias*. The party asked him what exception his Lordſhip could take to Ieſus Chriſt, *Alias* Ieſus of *Nazareth?*

I doubt not but ſome men among us in changing their names, doe imitate old Gaffer *Simon* the Cobbler in *Lucian*, who when he grew fat in the purſe, would needs be called for Goodman *Simon*, Maſter *Simonides*, as ſome women do follow the good Greeke wench *Meliſſarion*, that is, Pretty honny-Bee, who when of a Comediant ſhee became a wealthy mans wife, would bee ſaluted Madam *Ariſtinetus*. *Pithias*, or *Prudence*. And ſome likewiſe can change themſelves from ſhe, to he, and ſo conſequently their name, as *Cenis* the wench, into *Ceneus* the yong man, as you may ſee in *Ovid*.

Among the alteration of names, it may alſo bee remembred how Kings of Armes, Herolds, and Purſevants are new named with a bole of wine powred upon their heads by the Prince, or Earle Marſhall, when they are inveſted, and the Kings crowned, as *Garter*, *Clarenceux*, *Norrey*, *Lancaſter*, *Yorke*, *Richmond*, *Somerſet*, *&c.* which is as ancient

at the time of *King Edward* the third. For wee reade that
Proſſard. when newes was brought him at *Windſor*, by a Purſuivant, of the victory at the battell of *Auroy*, hee bountifully rewarded him, and immediately created him Herald, by the name of *Windſor*.

Here might I note that women with us at their marriage doe change their ſurnames and paſſe into their husbands names, and juſtly, for that then *Non ſunt duo, ſed caro una*: And yet in *France* and the Netherlands, the better ſort of women will ſtill retain their own name with their husbands, as if *Marie* daughter of *Villevill* bee married to *A. Vavill*, ſhee will write her ſelf *Mary Vavin Villevill*. But I feare husbands will not like this note, for that ſome of their dames may bee ambitiouſly over-pert and too-too forward to imitate it.

Beſide theſe former alterations, the tyrant Time which hath ſwallowed many names, hath alſo in uſe of ſpeech, changed more by contracting, ſyncopating, curtelling, and mollifying them, as beſide them before mentioned, *Adrecy*, is now turned into *Darcy*, *Aldethelighe* into *Awdley*, *Sabrigworth* into *Sapsford*, *Sitſil* into *Cecill*, *Mountjoy* into *Mungrey*, *Duvenet*, into *Knevet*; if you beleeve *Leland*, *Grinvile* into *Greenefield*, *Hauerington* into *Harrington*, *Bourchier* into *Bowcer*, *Le Daiherell* into *Dairell*, *Ravenſford* into *Rainsford*, *Mohune* into *Moone*, *Danvers* into *Davers*, *Gernegan* into *Iernyngham*, *Cahors* into *Chawort*, *Dinant* into *Dinhã*, *Wootherington* into *Witherington*, *Eſtlegh* into *Aſtly*, *Turbervile* into *Troublefield*, *De Oileio* into *Doiley*, *Pogli* into *Poly*, *De Alanſon* into *Daliſon*, *Purefoy* into *Purfrey*, *Cavendiſh* into *Candiſh*, *Veinour* into *Fenner*, *Harecourt* into *Harcot*, *Sanctpaul* into *Sampol*, *Forteſcu* into *Foſcu*, *Ferrers* into *Ferris*, *Throckmorton* into *Frogmorton*, *Culwen* into *Curwen*, *Poitevin* into *Petſin*, *Berenger* into *Benger*, *Montacute* into *Montague*, *Gernons* into *Garniſh*, *Pulliſton* into *Pilſton*, *Cholmondley* into *Cholmley*, *Groſvenour* into *Gravener*, *Maiſnilwarin* into *Manwaring*, afte into *Mannering*, *Fitz-Gerard* into *Garret*, *Okover* into *O*

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ker, *Uvedale* into *Udall*, *Damprecourt* first into *Dabridge-court*, now into *Dabscot*, *Leventhrop* into *Lenthrop*, *Wilburnhame* into *Wilbram*, *Askow* from *Ascouth*, & that from the old Christian name *Ascuith*, which in Latine was *Hasculphus* and *Hastulphus*, that is, Speedy helpe, &c.

It may not seeme from this purpose, if I here set downe and compare a few names of ancient good families, as they are written in old Latine Records and histories, with them now in use: whereof many are as it were so transformed in common pronunciation from the originall, as they will scantly seeme to have beene the same.

Ashe, *De Fraxinis.*
Bellew, *De Bella aqua.*
Beaufoe, *De Bella fago.*
Boys, *De Bosco.*
Beaupre, *de Bello prato.*
Bourchier, *de Burgo charo*, onely once.
Beaumont, *de Bello-monte.*
Beauchamp, *de Belle-campo.*
Blount, *Flavus*, sometimes.
Bowes, *de Arcubus.*
Bovil, *de Bovis Villa.*
Chaworth, *de Cadurcis.*
Cheney, *de Casineto*, and *de Querceto.*
Champaigne, *de Campania.*
Cantlow, *de Cantelupo.*
Chawmond, *de Calvo Monte.*
Champflour, *de Campo-florido.*
Capell, *de Capella.*
Crevecure, *de crepito corde.*
Champernoun, *de Campo Arnulphi.*
D'evreux, *de Ebroicis.*
D'autrey, *de Altaripa.*
D'auney, *de Alneto.*
D'aubeney, *de Albeneio.*
Freshmersh, *de Frisco-Marisco.*

Ferrers, De Ferrariis.
Huſſey, De Hoſato, & Hoſatus.
Lorty, De Vrtiaco.
Love, Lupus.
Lovet, Lupellus.
Lovell, Lupellus.
Liſle, De Inſula.
Mallovell, Malus Lupellus.
Montioy, De Monte Iovis.
Mannours, De Manneriis.
Minours, De Mineriis.
Marſh, De Mariſco.
Mauley, De Malo-Lacu.
Montchenſey, De Monte Caniſio.
Mortimer, De Mortuo Mari.
Muſters, De Monaſteriis.
Mews, De Melſa.
Monthermer, De Monte Hermerii.
Montfichet, De Monte-fixo.
Montperſon, De Monte Peſſonis.
Molines, De Molindinis.
Moigne, Monachus.
Newmarch, De Novo Mercatu.
Nowres, De Nodoriis.
Nevill, De Nova villa.
Peche, De Peccato.
Perpoint, De Petra-Ponte.
Pudſey, De Puteaco.
Roch, De Rupe.
Sellenger, or Saint *Leger, De Sancto Leodogario.*
Simberd, Se Sancta Barbara.
Stradling, Eaſterling, becauſe they firſt came out of the Eaſt part of *Germany.*
Senlis, Sylvanectenſis, and *De Sancto Lizio.*
S. Foſter, De S. Vedaſto.
Semarc, De S. Medardo.

Seimor,

Seimor, De S. Mauro.
Sampier, De S. Petro.
Sampol, De S. Paulo.
Sentlo, De S. Laudo.
Sentlow, De S. Lupo.
Syncler, De S. Clara.
Semarton, De S. Martino.
Singlis, in *Ireland, De S. Gelasio.*
S. Tomer, De Audomaro.
S. Owen, De S. Audoeno.
Samond, De S. Amando.
Surteyes, Super Teysam.
Saltmersh, De Salso Mariſco.
Spencer, or *Le Deſpencer, Diſpenſator.*
Scales, De Scalariis.
Straunge, Extraneus.
Vipount, De Veteri-ponte.
De la Zouch, De Stipite ſicco.

For *William de la Zouch*, Archbiſhop of *Yorke*, is ſo called in this verſe, for his valour in an encounter againſt the Scottiſhmen at *Bearparke*, 1342.

Eſt pater invictus ſicco de ſtipite dictus, &c.

For *Zouch* ſignifieth the ſtocke of a tree in the French tongue. And this tranſlation of names into Greeke or Latine, is ſtill in uſe among the Germans, for hee whoſe name is *Ertſwept* or *Blackland*, will be *Melanthon*; if *Newman, Neander*; if *Holieman, Oſiander*; if *Brooke, Torrentius*; if *Fenne, Paludanus, &c.* which ſome amongſt us began lately to imitate.

To draw to an end, no name whatſoever is to be diſliked in reſpect either of originall, or of ſignification; for neither the good names doe grace the bad, neither do evill names diſgrace the good. If names are to bee accounted good or bad, in all countries both good and bad have bin of the ſame ſurnames, which as they participate one with the other in glory, ſo ſometimes in ſhame. Therefore for anceſtors, parentage, and names (as he ſaid) let every man ſay,

Vix

Seneca. *Vix ea nostra voco.* Time hath intermingled and confused all, and we are come all to this present, by successive variable descents from high and low: or as he saith more plainly, the low are descended from the high, and contrariwise, the high from low.

If any doe vaunt of their names, let them looke to it, lest they have *inania nomina*; you know who saith, *Vestra nomina nunquã sum admiratus, viros qui ea vobis reliquerunt, magnos arbitrabor.* And if they glory in their ancient faire names, and farre fetcht descents, with contempt of others, happily some such like as *Marius* was, may returne upon them *Marius* words; *Si jure despiciunt nos, faciunt idem majoribus suis, quibus nti nobis ex virtute nobilitas cœpit. Invident honori nostro: ergo invideant labori, innocentia, periculis etiam nostris, quoniam per hæc illum cepimus.* Yea some of these occupation and office names, which doe seeme so meane to some, are as auncient in this Realme as most other. For in that most authenticall Register *Doomesday* booke in the Exchequer, ye shall have *Cocus, Aurifaber, Pictor, Pistor, Accipitrarius, Camerarius, Venator, Piscator, Modicus*, Cook, *Goldsmith, Painter, Baker, Falconor, Chamberlaine, Huntsman, Fisher, Leach, Marshall, Porter*, and others, which then held land *in Capite*, and without doubt left these names to their posterity, albeit happily they are not mentioned in those tables of *Battaile Abbey*, of such as came in at the Conquest: which whosoever consider well, shall finde alwaies to be forged, and those names to be inserted which the time in every age favoured, and were never mentioned in that authenticall Record.

If you please to compare the Roman names that seeme so stately, because you understand them not, you will disdaine them in respect of our meanest names; For what is *Fronto* but Beetle-browed? *Cæsius* but Cattes-eyes? *Petus* but Pinke-eyed? *Cocles* One-eye, *Naso* Bottle-nose, *Galba* Maggot, as *Suetonius* interpreteth, *Silo* Apes-nose, *Ancus* Crooked arme, *Pansa* Broad-foot, *Strabo* Squint-eye, *Suillius* Swineheard, *Capito* Iobbernoll, *Calvus* Bald-pate,

Crispus

Crispus Curle-pate, *Flaccus* Loll-eares, or Flagge-eared, *Labeo* Blabber-lippe, *Scaurus* Knobd-heele, *Varus* Bow-legged, *Pedo* Long-shankes, *Marcellus* Hammer, for it cometh from *Marculus*, *Hortensius* Gardner, *Cilo* Petty-long-pate, *Chilo* Flap-lips, or, as *Velius Longus* saith, *Improbioribus labris homo*. *In Orthographia*

Those great names also *Fabius*, *Lentulus*, *Cicero*, *Piso*, *Stolo*, are no more in our tongue then Bean-man, Lentill, Chich-pease, Pescod-man, Branch; for as *Plinie* saith, these names were first appropriated to them, for skill in sowing those graines, Neither those from beasts which *Varro* reciteth in the second *de Rustica*, *Taurus*, *Vitulus*, *Ovilius*, *Porcius*, *Caprilius*, were better than *Bull*, *Calfe*, *Sheepe*, *Hogge*, *Goat*, &c. *Lib. 18. c. 3.*

In respect of these names all the names of *England* are such as I thinke few would take the benefit of *Diocletians* rescript, which I lately mentioned. But in *France* (where the foule names *Marmot*, *Merd'oyson*, *Boreau*) and in *Spaine* (where *Verdugo*, *i.* Hangman, *Putanero*, and such like are rife) it is no marvell that some procure licence from the king to change their names: and that a Gentlewoman, Doctor *Andreas* the great Civilians wife said; *If faire names were saleable, they would be well bought.* *l. Andr. in c. dum secundum de Præb.*

Thus much of Christian names and Surnames, or *Prænomina* and *Nomina*. As for *Cognomina* and *Agnomina*, or By-names were rare in our Nation; onely I remember these three, *Le Beuf* in the familie of the *Giffardes*, of *Menill*, and *Le Cosin* among the *Darcies*, and *Bouchard* in one house of the *Latimers*, and some say *Algernoun* in the familie of *Percies*: but that as yet is out of the reach of my reading, unlesse it be the same that is corruptly in the descent of the Earles of *Bolleyn* belonging to the late Queene Mother of *France*, set downe *Agernouns*, for *Algernouns*; For so *Eustace* the second is there by-named, who in other old Pedegrees is called *Eustace with the cleare eyes*.

As for additions given over and beside names, and surnames in Law causes, that I may note them out of a Law

book, they are either of eſtate, or degree, or myſterie, or towne, or hamlet, or countie. Addition of eſtate are theſe; Yeoman, Gentleman, Eſquire. Addition of degree are thoſe which we call names of dignitie, as Knight, Earle, Marqueſſe, Duke. Additions of myſterie are ſuch, Scrivener, Carpenter, Smith. Addition of townes, as of *Padington*, *Iſlington*, *Edelmeton*. And where a man hath houſhold in two places, he ſhall be ſaid to dwell in both of them, ſo that his addition in one of them doth ſuffice.

By the Statute the firſt yeare of king *Henry* the fift and fift Chapter, it was ordained, that in ſuites or in actions where proceſſe of Vtlary lyeth, ſuch addition ſhould be to the name of the Defendant, to ſhew his eſtate, myſtery, and place where he dwelleth, and that ſuch Writs ſhall abate, if they have not ſuch additions, if the Defendant do take exception thereat, they ſhall not abate by the office of the Court.

Alſo, Duke, Marqueſſe, Earle, or Knight be none of that addition, but names of dignitie, which ſhould have beene given before the ſtatute. And this was ordained by the ſaid ſtatute, made in the firſt yeare of king *Henry* the 7. Chap. 5. to the intent that one man may not be grieved or troubled by the utlary of another, but that by reaſon of the certaine addition every man might be certainly knowne, and beare his owne burden.

How the names of them which for capital crimes againſt *Majeſtie*, were ereazed out of the publick Records, Tables, and Regiſters, or forbidden to be borne by their poſterity, when their memory was damned, I could ſhew at large; but this and ſuch like, with *Miſnomer* in our laws, and other Quidities, I leave to the profeſſors of laws.

Somewhat might be ſaid here of the adjuncts to names or titles, which in moſt ancient times were either none, or moſt ſimple. For *Auguſtus* was impatient to be called *Dominus*; yet *Domitian* liked wel to be called *Dominus Deuſque*: and *Dominus* was taken up by every private man, as appeareth by *Seneca*, and the poore Græcian which refu-

sed that title by alluding Οὐκ ἐθέλω Δόμνε, ὃ γὰρ ἔχω δοῦναι
Nevertheleſſe it was never uſed by the Emperours, from *Domitian* to *Dioclesianus*, as *Victor* noteth; but afterward it was continued by the Chriſtian Emperours, yea upon their Coines.

And that which is more ſtrange, they uſed then as appeareth in the Conſtitutions, for themſelves. *Æternitas noſtra, Perennitas noſtra, Numen noſtrum*; and to their principall officers, *Vir illuſtris, Vir ſpectabilis, Magnifica celſitudo, Sublimis magnitudo tua, Illuſtris magnificentia, Sublimitas, Miranda ſublimitas, Eminentia tua, Excellentia tua, Præcelſa magnificentia tua, &c.* As appeareth in the Volumes of the Civill Law. So as I know not why that Spite-king *Buchanan* ſhould envie leſſer titles to Princes, the very Tipes of Gods majeſtie, yea very Gods in earth, and brand them with the mark of *Sericati nebulones*, which honour Princes therewith.

The Romans under the latter Emperours had a very curious and carefull obſervation, in giving titles to men of reputation, which as I have read were onely five; *Illuſtris* was the higheſt appropriated to the *Præfecti Prætorio* of *Italy* and *Gallia*, the *Præfectus* of the Citie of *Rome*, *Magiſter Equitum*, *Magiſter Peditum*, *Quæſtor Palatii*, *Comes Largitionis*, &c. and all that had voice in the Senate. *Spectabilis* was the ſecond title due to the Lievtenants generall, and *Comites* of Provinces, &c. So *in notitia Provinciarum*, *Vicarius Britanniarum*, *Comes Littoris Saxonici per Britanniam*, *Dux Britanniæ*, are ſtiled *Viri ſpectabiles*. *Clariſſimus* was the third title peculiar onely to the *Conſulares*, *Correctores*, and *Præſtaes* of Provinces. *Perfectiſſimus* was the fourth. *Egregius* the fift. And as *Clariſſimus* was a title to thoſe great officers above ſpecified, ſo no other could have that, as neither of *Perfectiſſimus*, and *Egregius*, but granted by Patents. And in that age, as it is in the Code of *Theodoſius*, *Titulo, Ut Dignitatum ordo ſervetur. Si quis indebitum ſibi locum uſurpaverit, nulla ſe ignoratione defendat, ſitque planè ſacrilegii reus.* Cod. Theod. & Juſtinian.

Amongst us the Kings had these adjuncts, when they were written and spoken unto, *Glorioſus*, *Glorioſiſſimus*, *Præcellentiſſimus*, *Chariſſimus Dominus*, *Rex illuſtris*, lately *Potentiſſimus*, *Invictiſſimus*, *Serentiſſimus*; Our liege Lord, Our Soveraigne, Our Dread Soveraigne, &c.

As for *Grace*, it began about the time of *Henry* the 4. *Excellent Grace*, under *Henry* the ſixt. *High and mighty Prince* under *Edward* the 4. And *Majeſty* which firſt began to the Roman Emperours about the time of *Gallienus*, came hither in the time of King *Henry* the eight, as *Sacred Majeſty* lately in our memory. Whereas among Chriſtians it was appliable onely in former ages to God, as among the old Romans to the Goddeſſe *Majeſtie* the daughter of *Honour*, and *Reverence*.

Trebellius Pollio.

Ovid. Faſt.

Among other men in former ages *Dan* corrupted from *Dominus*, was the greateſt attribute both to Spirituall and Temporall, and afterward *Worſhipfull*, and *Right Worſhipfull*, hath beene thought convenient among us for the great Dukes and Earles; but we now begin ſo to overlade men with additions, as Spaniards did lately, untill they were reſtrained by the Pragmaticall 1586. At which time *Paſquil* at *Rome* being demanded why *Philip* of *Spaine* had ſo taken away all titles from all ſorts of men, anſwered merrily, albeit not religiouſly: That it may be verified of him which is ſaid, *Tu ſolus Dominus*, *tu ſolus altiſſimus*, in reſpect of his voluminous long Title which will tire the Reader.

Thus farre had I proceeded in names, when it was high time to ſtay, for I am advertiſed that there is one, which by Art Trochilicke, will draw all Engliſh ſurnames of the beſt families out of the pit of Poetrie, as *Bourchier* from *Buſyris* the tyrant of *Ægypt*; *Percy* from flying *Perſeus*; *Darcy* from *Dircæus Apollo*; *Lee* from *Lætus* turned into a Swanne in *Ovid*; *Jakſon* from *Jaſon*: well he may ſatisfie them herein, whom I cannot. As for my ſelfe, I acknowledge that I cannot ſatisfie neither them, nor my ſelfe in all particularities: and well therefore I do like him that ſaid,

He

He doth not teach well which teacheth all; leaving nothing to subtill wits to sift out. And sure I am, scrupulous diligence lyeth open to envie. But for such as will not be content with that which is said, I wish Sir *John de Bilbao* would conjure up *William Ockam* the father of the Nominalls (as *Appion* did *Homer*) for their better satisfaction herein. Meane while I desire no man will take offence at any thing here spoken, when as I have beene so farre from giving offence, that I dare protest it in that solemne ancient form, *Superos, & Sydera testor.* Hating it in others, and condemning it in my selfe, even unto the bottomlesse pit of hell.

Alluſions.

I Will now preſent unto you a few extracts out of names (I feare you will call them fooliſh fopperies) but call them what you pleaſe, I hope a little folly may be pardonable in this our ſo wiſe an age.

Out of names the buſie wit of man continually working, hath wrought upon liking or diſlike Alluſions, very common in all ages, and among all men, *Rebus*, rife in late ages both with learned and unlearned, and *Anagrammes*, though long ſince invented; yet rare in this our refined times. In all which, I will briefly ſhew our Nation hath beene no leſſe pregnant, then thoſe Southerne which preſume of wits in reſpect of ſituation. Afterward ſomewhat ſhall be ſaid of *Armes*, which as ſilent names, diſtinguiſh families.

An Alluſion is as it were a dalliance or playing with words, like in ſound, unlike in ſence, by changing, adding, or ſubtracting a letter or two; ſo that words nicking and reſembling one the other, are appliable to different ſignifications. As the Almightie (if we may herein uſe ſacred authority) in ratification of his promiſe to the ſeed of *Iſaac*, changed *Abram*, i. High father, into *Abraham*, that is, father of many; and *Sarai*, that is, my Dame, into *Sara*, that is, Lady or Dame. The Greeks (to omit infinite others) nicked *Antiochus Epiphanes*, that is, the famous, with *Epimanes*, that is, the furious. The Romans likewiſe played with

with bibbing *Tiberius Nero*, calling him *Biberius Mero*. So *Tully* called the extorting *Verres*, in the actions against him, *Verrens*, as Sweep-all. So in *Quintilian* the sowre fellow *Placidus*, was called *Acidus*, and of late one called *Scaliger*, *Aliger*.

Excellent is that which our countriman Reverend *Beda* reporteth in his Ecclesiasticall Historie of *England*, of the cause that moved *Gregory* the Great to send *Augustine* into *England*. On a time (as I shewed before) when he saw beautifull boyes to be sold in the Market at *Rome*, and demanded by what name their Nation was called; and they told him English-men; and justly be they so called (quoth he) for they have Angelike faces, and seeme meete to be made Coheirs with the Angels in heavens: After, when it was told him that their King was called *Alla*, then said he, ought *Alleluya* to be sung in that Countrey to the praise of their Creator: when it was also signified unto him, they were borne in a part of the kingdome of *Northumberland*, called then *Deira*, now *Holderneſſe*, *De ira Dei* (then said he) *sunt liberandi*.

Laurens Archbishop, which succeeded that *Augustine*, was by Allusion called *Lauriger*, *Mellitus*, *Mellifluus*, *Brith-wald*, *Bright-world*, *Nothelme*, Noble-helme, *Celnothus*, *Calonatus*, all Archbishops of *Canterbury*. And such like were framed out of the names of many English Confessors, which I omit.

Arletta, the good wench which so kindly entertained *Robert* Duke of *Normandy*, when he begat of her *William* the Conqueror (as I had rather you should reade in others, then heare of me) was for her honesty, closely with an aspiration called *Harlot*. But the good and learned Recorder would say, that this name began from her, and in honour of her, was appropriated by the Normans in *England*, to all of her kinde profession, and so continueth.

When *Herbert* first Bishop of *Norwich*, and founder of the Cathedrall Church there, had simoniacally procured that Bishopricke to himself, and the *Abbacy* of *Wincheſter* to

to his father, they were alluded upon by the name of *Simon* in the worst sence, in this verse.

Filius est Præsul, pater Abbas, Simon uterq;.

Minor. Hist. M. Paris. Strong and sudden was that Allusion of *Gilbert Folioth* Bishop of *Hereford*, who when he had incurred the hatred of many, for opposing himself against *Thomas Becket* Archbishop of *Canterbury*, one cried with a lowd voyce at his chamber window at mid-night, *Folioth, Folioth, thy God, is the goddesse* Azaroth. *Venus.* He suddenly and stoutly replyed, *Thou lieſt foule fiend, my God is the God of Sabbath.*

Hitherto may be referred that which *Giraldus Cambrensis* reporteth. An Archdeacon named *Peccatum* or *Peche*, a rurall Deane called *De-vill*, and a Iew travelling together in the Marches of *Wales*, when they came to *Illstreate*, the *Sinne.* Archdeacon said to his Deane, that their Iurisdiction began there, and reached to *Malpasse*: The Iew considering the names of the Deane, Archdeacon, and limits, said by Allusion: *Marvell may it be if I escape well out of this Iurisdiction, where Sinne is Archdeacon, the Divell the Deane, and the bounds Illstreate and Malpasse.*

Alexander Nequam, a man of great learning, borne at Saint *Albanes*, and desirous to enter into Religion there, after he had signified his desire, writ to the Abbot *Laconically*.

Si vis, veniam, sin autem, tu autem.

Who answered as briefly, alluding to his name.

Si bonus sis, venias, si Nequam, nequaquam.

Whereupon he changed his name to *Neckam*.

Philip Rependum, Abbot of *Leicester*, alluded thus upon the name of *Neckam*.

Et niger & nequam, cùm sis cognomine Neckam.

Nigrior

Nigrior esse potes, nequior esse nequis.

But he repaid him with this re-allusion upon the name of *Philip.*

Phi nota fœtoris, lippus malus omnibus horis, &c.

A London Poet dallied thus with the name of *Eustachius*, when he was preferred from Treasurer of *England*, to be Bishop of *London*, 1222. which was thought a great preferment in that age.

Eustachi nuper bene stabas, nunc bene stabis.
Ille status valuit, prævalet iste tamen.

Robert Passelve, an especiall favorite of *Henry* the third, afterward by a court-tempest so shaken, as hee was glad to be Parson of *Derham* in *Norfolke*; was alluded unto while he was in the Sun-shine; by *Pass-le-eau*, as surpassing the pure water, the most excellent element of al, if you beleeue *Pindar*. And one then made of *Marescallus, Martis Seneschallus*

This Allusion was composed to the honour of a religious man called *Robertus*, resolving it into *Ros, Ver, Thus.*

Tu benè Robertus quasi Ros, Ver, Thus q; vocaris,
Ros sata, ver flores, Thus holocausta facit.
Sic tu Ros, Ver, Thus, geris hæc tria. Ros sata verbi,
Ver floris morum, Thus holocausta precum.

Vpon the same another framed this.

Robertus titulo dotatur triplice, Roris
Temperie, Veris dulcedine, Thuris odore.

Vpon the same name and invention I have also found this.

Es benè Ros, Ver, Thus, Ros es quod nectare stillas,
Ver quod flore vires, Thus, quia mente sapis.
Ros (inquam) Ver, Thus: Ros qui dulcedine stillat,
Ver quod flore nitet, Thus quod odore sapit.
Nam quod tu sis Ros, Ver, Thus, perhibet tua Roris,
Temperies, Veris gratia, Thuris odor.

Vpon the same name *Robertus*, another made *Robur, Thus*, with this *Distich*:

Tu benè Robertus quasi Robur, Thus: benè Robur,
Nam virtute viges; Thus, quia mente sapis.

When *Pandulphus* the Popes *Nuncio* came into *England*, a scholler smoothed him with this fooliſh alluſion.

Te totum dulcor perfundit, & indè vocaris,
Pandulphus, quid Pan *nisi totum?* Dul *nisi dulcor?*
Phus *nisi fusus? id est, totus dulcedine fusus.*

One in a dedication alluded unto *Roger* an Eccleſiaſticall perſon in this verſe:

Qui Cleri Rogere Rosam gerit, annue vati.

A poore Poet begging of one, whoſe name was *Iohn*, which is in Hebrew, *The grace of God*, begged of him by praiſing his name in this manner.

Nomen habes non immeritò, Divina, Johannes,
Gratia, voce sua conveniente rei.
Ergo vel gratus summo, vel gratia summi
Es, pro parte mea casus uterque facit.
Si summo gratus, ergo pietatis alumnus,
Ergo pauperibus ferre teneris opem.

Another played upon the name of *Turbervill*, when practiſing with the French, he played firſt with his Soveraigne K. *Edward* the firſt.

Turbat tranquilla clam Thomas Turbida Villa.

Theſe may ſeeme over many in ſo ſlight a matter, yet I will in reſpect of the perſons, offer you two or three more to be regarded. *William*, Lord *Monjoy*, famous for his learning, great Grandfather to *Charles* late Earle of *Denſhire*, (who was no leſſe famous for hereditary love of learning) when he was the Queenes Chamberlaine, in an Epiſtle to *Eraſmus*, called King *Henry* the eight *Octavius*, for *Octauus*; reſembling him thereby to *Octavius Auguſtus* the onely mirrour of Princely vertues.

Lady *Iane Grey*, daughter to the Duke of *Suffolke*, who payd

payd the price of others ambition with her bloud, for her excellency in the Greek tongue was called for *Greia, Graia,* and this made to her honour in that respect.

Miraris Fauam Graio sermone valere?
Quo nata est primùm tempore, Graia *fuit.*

When the Duke of *Buckingham* was put to death by the practise of Cardinall *Wolsey* a Butchers sonne, the Emperour *Charles* the fift said, It was great pitty, that so fair and goodly a Bucke should be worried to death by a Butchers curre; alluding either to the name of *Buckingham,* or to a Bucke, which was a badge of honour to that familie.

Domingo a Spaniard in the time of Queene *Marie,* offended with an Englishman that called him *Domingus,* told him hee was *Dominicus*; but hee was I assure you more highly offended, when hee after for *Dominicus* called him *Dæmoniacus.*

In the beginning of her late Majesties raigne, one alluded to her name *Elisabetha,* with *Illæsa-Beata,* that is, *Safe without hurt, and happy.* The sense whereof, as the Almighty by his fatherly mercy performed in her person, so shee by her motherly providence under God effected in this realme in blisfull peace and plenty, whereas contrariwise other confining Regions have beene overwhelmed with all kinde of miseries. The cause whereof, one in these last French broyles referred by Allusion to *Spania* and *Mania* two Greeke words, signifying penury and Furie; but implying therein closely the late King of *Spaine,* and Duke *du Main.*

Rebus, or Name-deviſes.

MAny approved cuſtomes, lawes, manners, faſhions, and phraſes have the Engliſh alwayes borrowed of their neighbours the French, eſpecially ſince the time of King *Edward* the Confeſſour, who reſided long in *France*, and is charged by Hiſtorians of his time, to have returned from thence wholly Frenchified; then by the Norman Conqueſt which immediately enſued, after by the honourable alliances of the Kings of *England*, with the moſt renowned families, yea and with the very royall houſe of *France*. But after that the triumphant victorious K. *Edw.* the 3. had traverſed *France* with his victories, and had planted Engliſh colonies in *Calice*, *Hammes*, and *Guynes*, our people bordering upon the pregnant *Picardes*, beganne to admire their fooleries in painted Poeſies. For whereas a Poeſie is a ſpeaking picture, and a picture a ſpeechleſſe Poeſie, they which lackt wit to expreſſe their conceit in ſpeech, did uſe to depaint it out (as it were) in pictures, which they called *Rebus*, by a Latine name well fitting their device. Theſe were ſo well liked by our Engliſh there, and ſent over the ſtreight of *Calice*, with full ſaile, were ſo entertained here (although they were moſt ridiculous) by all degrees, by the learned and unlearned, that he was no body that could not hammer out of his name an invention by this wit-craft, and picture it accordingly: whereupon who did not buſie his braine to hammer his device out of this forge?

Sir

Sir *Thomas Cavall*, whereas *Cavall* signifieth an horse, engraved a galloping horse in his seale, with this limping verse;

Thoma crédite, cùm cernitis eius equum.

So *Iohn Eagleshead*, as it seemeth, to notifie his name, about his Armes, as I have seene in an old Seale with an Eagles head, set downe this:

Hoc aquilæ caput est, signumq; figura Iohannis.

The Abbot of *Ramsey* more wisely set in his Seale a Ramme in the sea, with this verse, to shew hee was a right ramme;

Cujus signa gero dux gregis est, ut ego.

William Chaundler Warden of New colledge in *Oxford*, playing with his owne name, so filled the hall windowes with candles, and these words, *Fiat lux*, that he darkened the hall. Whereupon the Vidam of *Chartres*, when hee was there, said, It should have beene *Fiant tenebræ*.

Did not that amorous Youth mystically expresse his love to *Rose Hill*, whom he courted, when in the border of his painted cloth, he caused to be painted as rudely, as he devised grossely, a rose, an hill, an eye, a loafe, a well, that is, if you will spell it.

Rose Hill I love.

You may imagine that *Francis Cornefield* did scratch his elbow when hee had sweetly invented to signifie his name, Saint *Francis* with his Friery kowle in a cornefield.

It may seeme doubtfull whether *Bolton* Prior of Saint *Bartholomewes* in *Smithfield*, was wiser when he invented for his name a bird-bolt through a Tunne, or when hee built him an house upon *Harrow Hill*, for feare of an inundation after a great conjunction of Planets in the watry Triplicitie.

Islip, Abbot of *Westminster*, a man most favoured by King *Henry* the seventh, had a quadruple device for his single name; for somewhere he set up in his windowes an eye with a slip of a tree, in other places one slipping boughs in a tree, in other places an *I* with the said slip; and in some places one slipping from a tree with the word *I-slip*.

Whosoever devised for *Thomas* Earle of *Arundell*, a capitall *A* in a Rundle, wherewith hee decked an house which hee built, did thinke I warrant you, that he did the Noble man great honour.

No lesse did he like his invention, which for Sir *Anthony Wingfield*, devised a Wing with these foure letters, *F.E.L.D.* quarterly about it, and over the Wing a crosse, to shew he was a Christian, and on the crosse a red Rose, to shew that he followed the house of *Lancaster*.

Morton Archbishop of *Canterbury*, a man of great wisedome, and borne to the universall good of this realme, was content to use *Mor* upon a Tunne; and sometime a Mulbery tree called *Morus* in Latine, out of a Tunne. So *Luton*, *Thorneton*, *Ashton* did notifie their names with a Lute, a Thorne, an Ash upon a Tunne. So an Hare on a bottle for *Harebottle*; a Maggot-pie upon a Goate for *Pigot*, an Hare by a sheafe of rie in the Sunne for *Harrison*; Med written on a calfe for *Medcalfe*; *Chester*, a chest with a Starre over it; *Allet* a Lot; *Lionel Ducket* a Lyon with *L.* on his head, whereas it should have beene in his taile. If the Lyon had beene eating a ducke, it had beene a rare device worth a duckat, or a ducke-egge. And if you require more, I referre you to the witty inventions of some Londoners, but that for *Garret Dews* is most memorable, two in a Garret casting Dews at Dice. This for *Rebus* may suffice, and yet if there were more, I thinke some lips would like such kinde of Lettuce. In part to excuse them yet, some of the greatest Romans were a little blasted with this foolerie, if you so censure it. Our great Master *Cicero* in a dedication of his to his gods, inscribed *Marcus Tullius*,

and

and that little pulſe leſſe than a peaſe, which wee call (I thinke) a chich peaſe, and the Latines *Ciser*, in ſtead of *Cicero*. As in the coines of *Julius Cæſar* wee have ſeene an Elephant, for Io *Cæſar* ſignifieth in the Mauritanian tongue: and the two Mint-maſters in that age, *L. Aquilius Florus*, and *Voconius Vitulus*; the one uſed a Flowre, the other a Calfe in the reverſes of their coynes, alluding unto their names.

Ana-

Anagrammes.

THE onely *Quint-essence* that hitherto the *Alchymy* of wit could draw out of names, is, *Anagrammatisme*, or *Metagrammatisme*, which is a dissolution of a Name truely written into his Letters, as his Elements, and a new connexion of it by artificiall transposition, without addition, subtraction, or change of any letter into different words, making some perfect sense applyable to the person named.

The precise in this practise strictly observing all the parts of the definition, are onely bold with *H*. either in omitting or retaining it, for that it cannot challenge the right of a letter. But the licentiats somewhat licentiously, lest they should prejudice poeticall liberty, will pardon themselves for doubling or rejecting a letter, if the sence fall aptly, and thinke it no injury to use *E* for *Æ*, *V* for *W*, *S* for *Z*, and *C* for *K*, and contrariwise.

The French exceedingly admire and celebrate this facultie for the deepe and farre fetched antiquity, the piked fines and the mysticall significations thereby: for that names are divine notes, and divine notes doe notifie future events; so that events consequently must lurke in names, which onely can be pried into by this mysterie. Affirming that each mans fortune is written in his name, as Astrologians say, all things are written in heaven, if a man could reade them: they exemplifie out of the *Rabbins*, they quote

dreaming

dreaming *Artemidorus*, with other allegations; they urge particular experiments, and so enforce the matter with strong words and weake proofes, that some credulous young men, hovering betweene hope and feare, might easily be carried away by them into the forbidden superstition of *Onomantia*, or South-saying by names.

Some of the sowre sort will say it is nothing but a troublous joy, and because they cannot attaine to it, will condemne it, least by commending it, they should discommend themselves. Others more milde, will grant it to be a dainty devise and disport of wit not without pleasure, if it bee not wrested out of the name to the reproach of the person. And such will not deny, but that as good names may be ominous, so also good *Anagrammes*, with a delightfull comfort and pleasant motion in honest mindes, in no point yeelding to any vaine pleasures of the body. They will also afford it some commendations in respect of the difficulty; (*Difficilia quæ pulchra*,) as also that it is a whetstone of patience to them that shall practise it. For, some have beene seene to bite their penne, scratch their head, bend their browes, bite their lips, beate the boord, teare their paper, when they were faire for somwhat, and caught nothing herein.

If profound antiquity, or the inventor may commend an invention, this will not give place to many. For as the great Masters of the Iewes testifie, *Moses* received of God a literall law, written by the finger of God, in the two tables of the tenne Commandements to be imparted to all, and another Mysticall to be communicated onely to seaventy men, which by tradition they should passe to their posterity, whereof it was called *Cabala*. Which was divided into *Mercana*, concerning onely the sacred names of God, and *Bresith* of other names consisting of Alphabetary revolution, which they will have to be *Anagrammatisme*, by which they say *Marie* resolved made, *Our holy Mistris*. But whether this *Cabala* is more ancient than the *Talmudicall* learning, hatched by the curious Iewes, (as

some will,) about 200. yeares after Christ, let the learned consider.

The Greekes referre this invention to *Lycophron*, (as *Isaac Tzetzes* hath in his preface to his obscure Poeme *Cassandra*,) who was one of those Poets which the Greekes called the seaven-starres, or *Pleiades*, and flourished about the yeare 380. before Christ, in the time of *Ptolomæus Philadelphus* king of *Ægypt*, whose name he thus Anagrammatised.

ΠΤΟΛΕΜΑΙΟΣ.
Απὸ μέλιτος, *Made of hony.*

And upon *Arsinoë* his wife, thus:

ΑΡΣΙΝΟΗ.
Ἐρασίον. *Junes violet.*

Afterward as appeareth by *Eustachius*, there was some Greekes disported themselves herein, as he which turned *Atlas* for his heavie burthen in supporting heaven, to *Talas*; that is, wretched; *Arete*, *Vertue*, into *Erate*, that is, lovely; *Ilaros*, merry, into *Liaros*, that is, warme. But in late yeares, when learning revived under *Francis* the first in *France*, the French beganne to distill their wits herein, for there was made for him,

Francis de Valoys.
DE FA CONSVIS ROYAL.

For his sonne *Henry de Valoys.*

ROYES DE NVLHAY.

For *Charles* of *Borbon*, the Prince of *Conde.*

Borbonius.
ORBIBONVS.

For the late Queene of *Scotland* his Majesties mother.

Maria Stevarta.
VERITAS ARMATA.

Her unhappy fate by deprivation from her kingdome, & violent death was expressed in this, but after her death.

Maria Stewarda Scotorum Regina.
TRVSAVI REGNIS, MORTE AMARA CADO.

And that Greeke one, which is most excellent, of the

faced

sacred name of our sweet Saviour Iesus, according to that of the 53. of *Es. He is brought as a sheep to the slaughter*, thus:

ΙΗΣΟΥΣ.

ΣΥ, Η' ΟΙΣ, that is, *Thou art that sheepe.*

The Italians who now admire them, beganne not 30. yeares since to use them, as the Bishop of *Grassa* a professor herein testifieth.

In *England* I know some, who 40. yeares since have bestowed some idle houres herein with good successe, albeit our English names running rough with cragged consonants, are not so smooth and easie for transposition as the French and Italian. Yet I will set downe some which I have happened upon, framed out of the names of divers great personages, and others; in most of the which in the sence may seeme appliable to their good parts.

To beginne with his most excellent Majestie our dread Soveraigne, was made this declaring his undoubted rightfull claime to the Monarchy of *Britan*, as the successor of the valorous King *Arthur*.

Charles James Steuart.

CLAIMES ARTHVRS SEATE.

As this also truely verified in his person.

Iacobus Sextus Stuartus.

VITA CASTVS, EX SE ROBVSTVS.

This likewise made by *D. Gwin.*

Iacobus Rex Britannorum,

ARX BONIS VBI NVMA RECTOR.

The happinesse of our gratious Queene *Anne* his wife by her issue, was propheſied in this:

Anna Britannorum Regina.

IN ANNA REGNANTIVM ARBOR.

For their gracefull issue Prince *Charles*, the Lady *Elizabeth* and her husband the *Count Palatine*, were made these by the said D. *Gwin.* *Carolus Dux Eboracensis.*

ENROSA LVX ET DECVS ORBIS.

Carolus Eborum & Albaniæ Dux.

RVBENTI ROSÆ CVM ALBA LVX A DEO.

Carolus Stuartus Princeps.
TVN' PROLES SVCCESSVRA PATRI?

Carolus Stuartus Princeps.
PROPTER IVS CLARVS, SANCTVS.

Eliſabetha Stuarta
SALVTARIS, ET BEATA.

Fredericus Princeps Palatinus.
INFIDE PVRA PARSCEPTRIS LVCENS.

Fredericus Comes Palatinus.
SPONSA ELECTA FRVIMVR, DICES.

Fredericus Elector Palatinus.
ILLE FRVI SPONSA RECTE DICATVR.

For our late Queene of moſt happy memory to whoſe gratious governement under God, wee owe much happineſſe. I have found the letters of *Elizabetha Regina* tranſpoſed to ſignifie that happineſſe, as ſpeaking unto her in this ſence. *O Englands Soveraigne, thou haſt made us happy:* thus

Eliſabetha Regina,
ANGLIÆ HERA, BEASTI.

And whereas the French compare *Anagrams* by themſelves to gemmes, but when they are caſt into a diſtich or Epigram to gemmes enchaſed in enameled gold. This diſtich was then made thereon with a moſt humble and dutifull wiſh.

Nos Anglos radiis hera noſtra beata beaſti,
Sis hera noſtra ſolo, ſis Dea ſera polo.

The ſame bleſſednesſe of her Majeſtie to *Englands* unſpeakeable good, and her joyfull raigne were noted thus out of

Eliza-

Elisabetha Regina,
ANGLIÆ ERIS BEATA.
EIA, LETA REGNABIS.

Carolus Vtenhovius my good friend made this 40. yeares since in Greeke, when hee attended here upon Monsieur *Foix*, Ambassadour from the French King.

Ελιζαβηθ ἡ θεοδίδακτα,
ΖΑΘΕΗ ΒΑΣΙΛΕΙΗΣ ΛΙΒΑΣ.

that is, *The divine dew of her Kingdome.*

Likewise out of the Greeke was this,

ΗΛΙΣΑΒΕΘΑ.
ΘΕΑ ΒΑΣΙΛΗ.

that is, A *Goddesse Queene.*

Her most milde government of her subjects, and Lyon-like courage against her Spanish enemies, was thus declared out of

Elisabetha Regina Angliæ,
ANGLIS AGNA, HIBERNIÆ LEA.

Whereas shee was as a Sweepnet for the Spanish ships, which (as the Athenians said of their fortunate *Timothy*,) happily fell into her net: this was made by transposing of

Elisabetha Regina Angliæ,
GENTI HIBERÆ.
ILLA SAGENA.

In respect of her great warres exployted against that mighty Monarch, this was wrought out of

Elisabetha Anglorum Regina,
MAGNA BELLA TV HEROINA GERIS.

The good government of her Majestie, was thus noted under the name of the flourishing *Muse Thalia.*

Elisabetha Regina,
BENE THALIA REGIS.

In this following was comprised the wish then of all true Englishmen.

Elisabetha Regina Anglorum,
GLORIA REGNI SALVA MANEBIT.

Have now some framed upon the names of divers honourable

nourable personages and others, lovers I hope of good letters, neither let any conceive offensively if they are not here remembred: I have imparted all that came to my hands.

Out of the name of the late right reverend, the Lord Archbishop of *Canterbury*, the mirrour of Prelates in our dayes was found this, in respect of his milde proceedings.

Joannes Whitegiftius.

NON VI EGIT, FAVIT IHESVS.

For the Lord Chancelor, Lord *Ellesmer*.

Thomas Egerton,

GESTAT HONOREM.

Oris honore viget, Vi mentis gestat honorem
Iuris Egertonus, dignus honore coli.

For the late Lord Treasurer, a most prudent and honourable Counsellour to two mighty Princes

Gulielmus Cecilius Baro Burglio,

VIGILI CVM LABORE ILLVCES REGIBVS.

Regibus illuces vigili Gulielme labore,
Nam clarè fulget lux tua luce Dei.

For the Earle of *Nottingham*, Lord Admirall.

Carolus Howarde.

CHARVS, ARDVO LEO.

For the Earle of *Northumberland*.

Henricus Percius,

HIC PVRE SINCERVS.

Vpon which with relation to the Crescent, or silver Moone his Cognisance, was framed thus:

Percius HIC PVRE SINCERVS, Percia Luna
Candida tota micat, pallet at illa polo.

This was made as a wish to the Earle of *Shrewsbury*, that his name & *Talbot*, may be as terrible to the French, as it was when the French so feared his progenitour *John*, Lord *Talbot*, first Earle of *Shrewsbury* of that family.

Gilbertus Talbottius.

GALLOS TV TIBI TVRBES.

Vt proavi proavus, sic GALLOS TV TIBI TVRBES,
Sic Galli timeant tē, tuumque canem.

This

This was by transposition Anagrammaticall, framed out of the name of the Earle of *Worcester*.

Edwardus Somerset.
Moderatus, sed Verus.

This out of the name of the Earle of *Rutland*.

Rogerus Maners.
Amor resurgens.

Out of the name of the Earle of *Cumberland*, in respect of his sea service then, alluding to his fierie Dragon the Creast of his family.

Georgius Clifordius Cumberlandius.
Doridis regno clarus cum vi fulgebis.
In Doridis regno clarus fulgebis, & undis.
Cum vi victor erit flammeus ille Draco.

Out of the name of the Earle of *Sussex*.

Robertus Ratclifius.
Sicut rarus florebit.

For the Earle of *Southampton*.

Henricus Wriothesleius.
Heroicus, Laetus, vi virens.

For the Earle of *Devon*, Lord *Montioy*.

Carolus Blountus.
Bonus, ut sol clarus.
Tu bonus ut sol clarus, Nil clarius illo
Cœlo, te melior Carole nemo solo.

Out of the name of the late Earle of *Salisburie*, Vicount *Cranborn*, and *L. Cecil*, whom as his honorable father, and the whole family, I cannot in dutie name without honour, was made thus: *Robertus Cecilius.*

Tu orbi reluces cis.
Sic tu sub rore caeli.

With this Distich.

Orbe reluces cis, celi sub rore vires cens;
Quem Deus irradiat lumine, rore lavat.

This transpose of the letters in the name of the Lord *Lumley*, doth seeme prophetically to promise many yeares unto that worthy and good old man.

Joannes

Joannes Lumleius.

ANNOS MILLE VIVES.

Out of the name of the late Lord *Hunſdon*, Lord Chamberlaine, and his Creaſt the white Swanne, was this Anagramme, and Diſtich thereon compoſed.

Georgius Carius Huneſdonius.

HUJUS IN SUOS CANDOR EGREGIUS.

Hunſdonii egregius reſplendet pectore candor,
Huius ut in cygno nil niſi candor ineſt.

For the Lord *Compton*, in reſpect of his honourable parentage, and generous ſpirit, comparable with the beſt,

Gulielmus Comptonius.

ILLIUS GENIUS CUM OPTIMO.

In ſingle Surnames there have beene found out for the late Earle of *Eſſex*, whoſe ſurname is *D'eureux*,

VERE DUX.

This alſo was caſt into this Diſtich ſince hee ſo valorouſly tooke *Gades* now called *Cales* in Spaine as ſoone as he ſaw it, when it was accounted ſo honourable to *Hercules* to have ſeene it once.

VERE DUX D'eureux, & verior Hercule; Gades
Nam ſemel hic vidit, vicit at ille ſimul.

For the worthy and compleat Knight ſir *Fulke Grevil*, who excelleth in ſtately *Heroicall* verſe, in *Grevilius*, *Vergilius*, in *Vernon* Renoun, *&c.* But here it is time to ſtay, for ſome of the ſowre ſort begin to laugh at theſe, when as yet they have no better inſight in Anagrammes then wiſe *Sieur Gaulard*, who when he heard a Gentleman report that he was at a ſupper, where they had not onely good company and good cheare, but alſo ſavoury Epigrammes, and fine Anagrammes: he returning home, rated and bowted his Cooke as an ignorant ſcullion that never dreſſed or ſerved up to him, either Epigrammes or Anagrams. And as for theſe ſowre ſurlings, they are to be commended to *Sieur Gaulard*, and he with them joyntly to their Cookes, and kitchin-ſtuffe.

Money.

Money.

IT is a received opinion that in moſt ancient ages, there was onely barterie or change of wares, and commodities amongſt moſt nations. As in *Homer*, *Glaucus* golden armor was valued at one hundred cowes, & *Diomedes* armour at ten. Afterward in commutative Iuſtice it was thought moſt neceſſarie to have a common meaſure, and valuation as it were of the equalitie and inequality of wares, which was invented, firſt, as the Iewes gather out of *Ioſephus*, in the time of *Gaine*. Certainely, it was in uſe in the time of *Abraham*, as appeareth both by the 400. Sheckles he payed for a place of buriall, *Gen.* 23. and the money which *Ioſephs* brethren carried into Ægypt. *Gen.* 42.

The Greekes referre the invention of it to *Hermodice*, the wife wife of the fooliſh aſſe-eared *Midas*, as the Latines to *Ianus*. This common meaſure or meane to reduce wares to an equality, was called by the Greekes, *Nomiſma*, not from King *Numa*, But of *Nomos*, Becauſe it was ordained by law; by the Latines *Pecunia*, either for that all their wealth in elder times conſiſted in cattell: as now among the Iriſh; or that their firſt coyne (as *Plinie* will) was ſtamped with a Cow (although in a generall ſignification *Pecunia* compriſed all goods moveable and immoveable.) It was alſo by them called *Moneta* in a more reſtrict ſignification a *Monendo*, (as *Suidas* ſaith) becauſe

when the Romans stood in need of money, *Iuno* admonished them to use justice, and there should be no want of money: the effect thereof when they found, shee was surnamed *Iuno Moneta*, & money was coyned in her temple. And albeit money had no temple erected to it at Rome for a long time, yet it was as much honoured as either *Peace, Faith, Victory, Virtus*, or; according to that of *Iuvenal*:

Etsi funesta pecunia templo
Nondum habitas, nullas nummorum ereximus aras,
Vt colitur Pax, atque Fides, Victoria, Virtus, &c.

August. de civ. Dei l. b. 4.

But afterward when as all Gods gifts were by Pagans made Gods and Goddesses, money was also enshrined by the name of *Dea Pecunia*, in the figure of a woman holding a paire of ballance in one hand, and *Cornucopia* in another: unto whom I doubt not but as many commit Idolatry now, as then; when as the Greeke proverb will be alwaies verified, *Chremata, Chremata Aner*. Money, Money is the man, yea and the fifth Element. And as he saith,

Vxorem cum dote, fidemque, & amicos,
Et genus, & formam Regina Pecunia donat.

From the Latine word *Moneta*, came the old word among our English-Saxon Aunceſtours *Munet*, which we now call money, as the Germans *Muntz*, the French *Monoies*, the Italians *Moneta*, & the Spaniard *Moneda*. Which as Civilians note, must consist of matter, forme, weight, value: for the matter, copper is thonght to have bin first coyned, afterward silver, for the cleannes, beauty, sweetnes, and brightnes; and lastly gold as more cleane, more beautifull, more sweet, more bright, more rare, more pliable and portable, apteſt to receive forme, and divisible without losse, never wasted by fire, but more purified, not lessened by occupying, rust or scurfe, abiding fretting, and liquours of salt and vinegar without damage, and may bee drawne with wooll, as if it were wooll. So that these two metals have been chosen amongst all civill nations as by the common consent, to bee the instruments of exchange and measure of all things. Albeit other matter hath

hath bin used for money, as among the auncient Britaines besides brasse, and iron rings, or as some say, iron plates reduced to certaine weight; and among the Lacedemonians iron lingets quenched with vinegar that they may serve to no other use, and now the Indians have their *Cacoas* in some parts, and shels in other to serve for money. There also hath bin stamped money of leather as appeareth by *Seneca*, who mentioneth that there was in auncient time *Corium forma publica percussum:* and also that *Frederick* the 2. when he besieged Millan, stamped leather for currant. And there is a tradition that in the confused state of the Barons warre, the like was used in *England*, yet I never saw any of them. But wee have seene money made by the Hollanders of pastebord, *Anno* 1574.

As for forme, because I hasten home, it were impertinent to note here, how the Iewes albeit they detested images, yet they imprinted upon their sheckle on the one side the Gold pot which had the Manna, with this inscription in Hebrew, *Siclus Israelis. i. Sydus Israelis:* and on the other side the rodde of *Aaron* with buddes and blossomes, and *Hierusalem Sancta.* Or how the Dardanians stamped in their coynes two cockes fighting, *Alexander* his horse *Bucephalus*, the Athenians an Owle, or an Oxe; from whence came the Proverbe against bribing Lawyers, *Bos in lingua.* They of *Ægina* a snayle, whereof also rose an other Proverb, *Virtutem & Sapientiam vincunt testudines*, for that money goeth beyond both valour and wisedome.

As for the Romans, as they did set downe the image and inscription of the Consul while the common wealth flourished, afterward of the Emperour on the one side, so they changed the reverse alwaies upon new events, or exployts, and it is supposed by some that the great ounce Medalles both of brasse and gold were stamped for honour, and to continue the memory of Princes: nevertheless they were currant as well as the smalleſt. And this manner of stamping the Princes image upon coynes was continued amongst all civill nations, only the Turkes

and other Mahumetans in deteſtation of Images inſcribed the Princes name and yeare of the tranſmigration of their Prophet *Mahomet*, which happened in the yeare of our Lord, 622.

After the arrivall of the Romans in this Iſle, the Brittains imitated them; for they coyned both gold and copper, and yet there are extant ſome of Cunebelin King of Eſſex and Middleſex with a beardleſſe image inſcribed *Cunobelin*, & in the reverſe, ſome with an horſe, ſome with a coyner and *Taſcio*, ſome with two heads conjoyned and *Cuno*, and in the reverſe either an hogge under a tree with *Camu*, or one eare of corne with *Camu*, to note as it ſeemeth, *Camalodunum* as they then called it, now *Maldon*, which was the principall ſeate of the Kingdome. There are likewiſe ſome to be ſeene of that famous *Brundvica*, which onely I heare of, but hitherto have not ſeene.

When the Romans had extinguiſhed the Kings here, they ſuppreſſed the Britiſh coynes, and brought in their owne as a proofe of their conqueſt, which were currant here from the time of *Claudius* unto *Valentinian* the younger, the ſpace of ſome 500. yeares. And whereas all the money for this part of the world was coyned a long time, either at Rome, Lyons, or Trier; *Conſtantine* as it ſeemed, erected a Mynt at *London*; for we have ſeene copper coyne of his with *P. Lond. S.* implying *Pecunia Londini ſignata:* and there was an officer as Treaſurer of this Mynt at *London* called *Præpoſitus Theſaurorum Auguſtenſium*. For *London* was called *Auguſta* in the declining ſtate of the Empire. Of theſe Roman coynes great plenty have beene found, and daily are found, which were hid, as the Saxon Chronicle ſaith, when *Maximus* carried ſo many Britaines into *France* with him, and at divers other times overcovered in the ground in the ſodaine ruinating of Townes by the Saxons, and others.

After the Romans had given over the poſſeſſion of this Realme, it ſeemeth probable that their coyne was ſtill currant

currant here a long time; for there never as yet, as farre as I understand, have beene any coines found of *Vortiger*, *Vortimer*, *Aurelius*, *Ambrosius*, *Arthur*, and other which lived in these times. As for the Britaines, or Welsh, whatsoever *Iura Majestatis* their Princes had, I cannot understand that they ever had any coine of their owne, for no learned of that nation have at any time seene any found in Wales, or elsewhere. The most auncient English coine which hitherto hath come to my sight, was of *Ethelbert* King of Kent, the first Christian King of our English nation, and in that age and succeeding times, all money accounts passed by the names of *pence*, *shillings*, *pounds*, and *mancuses*: *Pence* seemeth to be borrowed from their Latine word *Pecunia*, or rather from *Pendo*, for the just weight thereof, which weighed about three pennies of our money, and were rudely stamped with the Kings image on the one side, and the Mintmasters on the other, or else the name of the citie where they were coyned. Five of these pence made their shilling, which they called *scilling*, probably from *scilingus*, which the Romans used for the fourth part of an ounce, *L. 21. ff. filium*, and forty eight of these *scillings* made their pound, and 400. of these pounds were a legacie for a kings daughter, as appeareth by the last will and testament of King *Alfred*. By these names they translated all summes of money in their old English Testament, as Talents, by *Pundes*, the thirty silver pieces, *Judas* price of treason by *Thirtig scillinga*, tribute money by *Penining*, the farthing and mite by *Feorthling*. Onely the *Stater* found in the fishes mouth by *Weeg*, which we now translate a piece of 20. pence. But they had no other coyned money but pence onely, the rest were names or numbers, or weights.

Pence. *Shilling.* *Pound.* *Weeg.*

Thirty of these pence, as *Alfric* Archbishop of *Canterbury*, in his Saxon Grammer notes, made a *Mancus*, which some think to be all one with a *Marke*, for that *Manca* and *Mancusa* is translated in auncient bookes, by *Marca*. And *Manca*, as appeareth by an old fragment, was *quinta pars uncia*. They reckoned these *Mancuse*, or *Mancus* both in

Mancuse.

gold and silver: for about the yeare of our Lord, 680. *Ina*, King of the West Saxons, as we reade in Malmsbury, enforced the Kentishmen for to redeeme their peace at the price of thirty thousand *Mancas* of gold. In the notes upon King *Canutus* Lawes, I finde this difference, that *Mancusa* was as much as a Marke of silver; and *Manca* was a square piece of gold, commonly valued at thirtie pence.

Ores. The Danes also brought in a reckoning of Money by *Ores, per Oras*, which is mentioned in Doomes-day-Book. Whether it were a severall coyne or a certaine summe I know not, but I collect out of the Abbay Booke of *Burton*, that 20. *Oræ* were ratable to two Markes of siluer. I may also suppose that the Sound of Denmarke, where Ships pay toll for passage, called *Ore-sound*, hath the denomination from this *Ores*. In Doomes-day-Booke there is also mention of *Libræ arsæ, pensatæ, ad numerum & de Albo Argento*, which implyeth in my opinion Moneyes tryed for their allay by fire, payed by weight, number, and in bullion.

Bizantines, or Besants. Gold they had also which was not of their own coyne, but Out-landish, which they called in Latine *Bizantini*, as Coyned at *Constantinople*, sometime called *Bizantium*; and not at *Besanson* in Burgundy: This Coyne is not now knowne; but *Dunstan*, Archbishop of *Canterbury*, as it is in the Authenticall deede, purchased Hendon in Middlesex of King *Edgar* to Westminster for 200. *Bizantines*: of what value they were was utterly forgotten in the time of King *Edward* the third: for, whereas the Bishop of *Norwich* was condemned to pay a *Bizantine* of gold to the Abbot of Saint *Edmunds-bury*, for encroaching upon his libertie (as it was enacted by Parliament in the time of the Conquerour) no man then living could tell how much that was, so as it was referred to the King to rate how much he should pay. Which I doe much marvaile at, when as but one hundred yeere before, two hundred thousand Bezants were exacted of the Soldan for the redeeming of Saint *Lewis* of *France*, which were then valued

Ionuille in the life of S. Lewis, cap. 42.

at

at an 100. thousand *Liurs*. The name continueth yet in the blazon of Armes, where Plates of gold are called Bezantes; and in the Court of *England* where a great piece of Gold valued at fifteene pound, which the King offereth upon high festivall dayes: it is yet called a *Bizantine*, which aunciently was a piece of gold coyned by the Emperours of Constantinople; but afterward there was two purposely made for the King and Queene with the resemblance of the Trinity inscribed, *In honorem sanctæ Trinitatis*, & on the other side the picture of the Virgin *Marie*, with *In honorem sanctæ Mariæ Virginis*: and this was used till the first yeare of King *James*, who upon just reason caused two to be new cast, the one for himselfe, having on the one side the picture of a King kneeling before an altar, with foure Crownes before him, implying his foure Kingdomes, and in the circumscription, *Quid retribuam Domino pro omnibus quæ tribuit mihi*: on the other side a Lamb lying by a Lyon, with *Cor contritum & humiliatum non despiciet Deus*. And in another for the Queene, a Crowne protected by a *Cherubin*, over that an eye, and DEUS in a cloud, with *Tegetala summus*; on the reverse a Queene kneeling before an altar, with this circumscription *Piis precibus, ferventefide, humili obsequio*.

But to our purpose. Albeit the coyning of money is an especiall right and prerogative of Soveraigne Majestie, yet our auncient Saxon Kings communicated it to their subjects; for there was in every good towne one coyner: but at London eight, at Canterbury foure for the King, two for the Archbishop, one for the Abbot; At Winchester six, at Rochester three, two at Hastings, so at Hampton, Excester, Shaftesbury, Lewis, and Chichester, at which time false coyners lost their hands by law.

The Norman Kings continued the same forme, coyning onely pence with the Princes image on the one side, and on the other the name of the Citie where it was coyned, with a crosse so deepely impressed, that it might bee easily parted and broken into two halfes; which so broken they

they called *Halfe-pence*, and if into foure parts which they called *fourthings*, or *Farthings*.

Grievous were the punishments of false coyners in this age, who were punished by putting out of eyes, cutting off hands and genitals. Great also was the disorder: For in King *Stephens* time every Earle and Baron erected his Mynt; but *Henry* the second suppressed them all, altered the coyne which was corrupted by counterfeitours, to the great good of the Common-weale, but dammage of some private men: he also graunted liberty of coyning to certaine Cities and Abbeies, allowing them one staple, and two puncheons at a rate, with certaine restrictions. In the time of his sonne King *Richard* the first, money coyned in the East parts of Germany began to bee of especiall request in England for the puritie thereof, and was called *Easterling money*, as all the inhabitants of those parts were called *Easterlings*, and shortly after some of that Country, skilful in Mint matters and allaies, were sent for into this Realme to bring the coine to perfection; which since that time was called of them *Sterling*, for *Easterling*; not from Striveling in Scotland, nor from a starre, which some dreamed to be coined thereon; for in old deedes they are alwaies called *Nummi Esterlingi*, which implyed as much, as good and lawfull money of England, or *Proba Moneta* among the Civilians, and *Monoie de Roy* in France. *Otho* a German was the principall among these Easterlings, and in old Records is called *Otho Cuneator*, who grew to such wealth that *Thomas* his sonne surnamed *Fitz-Othes*, married one of the coheires of *Beauchamp* Baron of Bedford; was Lord of *Mendlesham* in Suffolke, and held in fee to make the coyning stampes serving for all England: which office descended by an heire generall to the Baron *Boutetort*, from whom *Ferrers* of *Tamworth*, *Berklays* of Stoke, *Knivets* and other are lineally descended.

Sterling Money.

Nevertheless this Easterling good money was in a short time so corrupted and clipped by Iewes, Italian

Italian usurers called then *Corsini*, (who were the first Christians that brought in usury among us) and Flemings, that the King by proclamation was enforced to call in the old money, make a new stampe and to erect Exchanges where the weight of old money was exchanged for new, allowing thirteene pence for every pound, to the great damage of the people, who beside their travaile, Charge, and long attendance received (as my Authour saith) of the Bankers scant twenty shillings for thirty, which the Earle of Cornewall farmed of the King, reserving onely the third part for the King. *Mat. Paris.*

King *Edward* the first, as he established the measure of an ell by the length of his arme, imitating therein *Carolus Magnus*, so he first established a certaine standard for the coyne which was prescribed in this manner by *Gregory Rockley* Maior of London and Mintmaster, if I doe not misconceive it. 82. 3.E.1.

"A pound of money containeth twelue ounces, in a "pound there ought to be eleven ounces, two Easterlings "and one ferling, and the other allay. The said pound "ought to weigh twenty shillings and 3. pence in account. "So that no pound be more then twenty shilling 4. pence, "nor lesse then twenty shilling 2. pence in account and in "weight. *Booke of S. Edmunds Bury.*

"The ounce ought to weigh 20. pence, and a penny 24. "graines and a halfe. Note that eleven ounces two pence "ferling ought to be of so pure silver, as is called *leafe silver*, and the Minter must adde of other weight 17. pence "halfe penny farthing if the silver be so pure.

This King also first coyned the penny, halfe penny, and farthing round, which before were the halfe part, or fourth part broken of the penny. Whereupon the Chronicles verified hereby a prophecy of *Merlin*, *Findetur forma commercii, dimidium rotundum erit*, and thereupon these Rimes were made at that time. *M. Paris referreth this to the time of K. Iohn.*

Edward did smite round penny, halfe penny, farthing,
The crosse passes the bond of all throughout the ring.

The Kings side was his head, and his name written;
The crosse side, what city it was in coyned and smitten.
To poore man to priest the penny frases nothing,
Men give God aie the least, they feast him with a farthing.
A thousand two hundred foure score yeares and moe
On this money men wondred, when it first began to goe.

The same King likewise called in certaine Counterfeit pieces coyned by the French, called *Pollards*, *Crocars*, and *Rosaryes*, whereupon was then made this Ecchoing Barbarous verse:

Laude decoreris, nostris sterlinge gereris,
Crocar es, asq; peris, fugias, as rite teneris.

7. E. 1. Money so refined, was by stealth transported and counterfeited, and forraine coynes called *Mitres*, *Lyons* imported in such quantity, that they were forbidden by proclamation, and 280. Iewes executed at London for clipping 18. E. 1. the Kings coine. Afterward *Crocards* and *Pollards* were decried downe to an halfe penny, Rosaries, Stepings and Staldings forbidden. Black money (what that was I know not, if it were not of Copper, as *Maile* & *Black-maile*) was forbidden by K. *Edward* 3. upon paine of forfeiture therof, and Gally halfe pence brought hither by the Gallies of Genoa who had great trade in England, was eftsoones prohibited by Parliament, in the time of K. *Henry* the fourth. Suffkins and Dodkins by K. *Henry* the fifth, and blanckes by King *Henry* the sixt.

Gold. About the yeare 1320. the Kings and States of Christendome began to coyne gold, as the Emperours of Almain, the French King, the Duke of Venice and Genoa, whose pieces were thereupon called Ducats, and our King *Edward* the 3. imitating them first coyned gold. Why they so long forbare to coine gold, I know not, unles it were of ignorance, for I think it proceeded not from the law of *Iustinian* the Emperour, who forbad forraine Princes to coine gold.

The first gold that K. *Edw.* 3. coyned, was in the yeare 1343, and the peeces were called *Florences*, because *Florentines*

tines were the coyners, as Easterlings of sterling money: Shortly after he coyned *Nobles*, of noble, faire & fine gold, the penny of gold; afterward the Rose Noble then currant for 6. shillings 8. pence, & which our Alchimists do affirme (as an unwritten verity) was made by projection or multiplication Alchimicall of Raymond Lully in the Tower of London, who wold prove it as Alchmically, beside the tradition of the Rabbies in that faculty, by the inscription; for as upon the one side there is the Kings image in a shippe to notifie that he was Lord of the seas, with his titles, set upon the reverse a crosse floury with *Lioneux*, inscribed, *Jesus autem transiens per medium eorum ibat*. Which they profoundly expound, as Iesus passed invisible & in most secret manner by the middest of Pharises, so that gold was made by invisible and secret art amidst the ignorant. But other say that text was the onely Amulet used in that credulous warfaring age to escape dangers in battailes. This King coyned also halfe Nobles called then the halfe penny of gold, lesse pieces of gold of 3. shillings 4 pence, and some of 20. pence called the farthing of gold, and likewise in silver, Groates and halfe groates: by the advise of *William Edingdon*, B. of Winchester, and then Treasurer of England.

It is memorable that the reverend and learned *Cuthbert Tunstall* B. of Durham observed in the gold of this King, that it came neareſt to that of the ancient Romans. As, that foure Rose Nobles did weigh an ounce, and were equivalent to the Roman *Aurei* both in weight & finenes, & sixe Noble Angels made an ounce, and were answerable in all points to the old Roman *Solidus aureus*. Likewise in silver coynes, that an old sterling groat was equivalent to the Roman *Denarius*, the halfe groat to the *Quinarius*, & the old sterling penie to the *Sestertius Nummus*, and *Sestertium* in the Neuter gender (a thousand *Sestertii*) to five pound sterling, when 3. shillings 4. pence went to the ounce, but now to 7. pound 10. shillings, according to Sir *Thomas Smiths* account when 5. shillings goeth to the ounce.

The succeeding Kings coyned Rose Nobles and double

Rose Nobles, the Great Soveraignes with the said inscription, *Iesus autem transiens per medium eorum ibat*, & halfe Rose Nobles, with *Domine ne in furore arguas me*, and halfe *Henry* Nobles with the same, & K. *H.* the 6. when hee was crowned K. of France, coyned the Salut, so shortly contracted for the Salutation, having on the one side the Angell saluting the Virgin *Mary*, the one holding the armes of England, the other of France, with the Kings title. On the reverse a crosse between a flouredeluce & a lyon passant with *Christus vincit, Christus regnat, Christus imperat.* The *George* Noble had S. *George*, with *Tali dicata signo mens Fluctuare nescit.* The Angels had, *Per crucẽ tuã salva nos Christe redẽptor.* The Soveraigns of K. *Ed.* 6. and Q. *Elizabeth*, *Scutũ fidei porteget eam.* The Angels of Q. *Elizabeth*, *A Domino factũ est istud, & est mirabile.* The crowne of *Philip* and *Mary*, *Mundi salus unica.* K. *Henry* the seventh stamped a small coine called *Dandy prats*, & first, as I read, coyned shillings, wheras before it was a name of weight, rather then a coyne, on the reverse wherof, as of 6. pences, groats, &c. was writtẽ *Posui Deum adiutorẽ meũ*, as upon lesser pieces of our Soveraign *Rosa sine spina*: for she first coynd the pieces of three pence, three halfe pence, & three farthings. Vpon this former inscription of *Posui Deum adiutorẽ meũ*, a rude Scholler grounded his apologie (when he was charged to have gotten a fellowship in a Colledge indirectly, by protesting solemnly by his faith & honesty that hee came in onely by *Posui Deum adiutorem meũ*. And no marvaile, for some are said to have higher place by mediation, and help of Angels.

These coines and inscriptions continued untill K. *Iames* having happily attained the whole Monarchie of great Britaine, caused new coynes to be made of severall stamps, weights, and values to be currant in his kingdomes, that is to say, one piece of gold of the value of 20. s. sterling called the *Vnite*, stãped on the one side with his picture formerly used with this stile *Iacobus Dei Gra. Mag. Britanniæ, Fran. & Hiber. Rex.* and on the other side his Armes crowned with this word, *Faciam eos in gentem unam*: One other

gold

gold money of tenne ſhillings called the *Double crowne*, and one of five ſhillings, called the *Britaine Crown*, on the one ſide with his picture accuſtomed, and his ſtile as aforeſaid; and on the other ſide his Armes, with this word, *Henricus Roſas, Regna Jacobus.* One other piece of foure ſhillings, called the *Thiſtle Crowne*, having on the one ſide a Roſe crowned, and his title, *Ia. D. Gra. Mag. Br. Fr. & Hiber. Rex*: and on the other ſide a Thiſtle Flower crowned, with this word, *Tueatur unita Deus.* Alſo pieces of two ſhillings ſixe pence, called Halfe Crownes, with his picture accuſtomed, and this word, *Ia. D. Gr. Roſa ſine ſpina:* and on the other ſide his Armes, and this word, *Tueatur unita Deus.* And for ſilver Monies, pieces of five ſhillings and two ſhillings ſixe pence, having on the one ſide his picture on horſe backe, and his ſtile aforeſaid: and pieces of twelve pence and ſixe pence, having his picture formerly uſed, and his ſtile: and on the other ſide his Armes, with this word, *Quæ Deus coniunxit, nemo ſeparet.* Alſo pieces of two pence, having on the one ſide a Roſe crowned, and about *Ja. D. Gr. Roſa ſine ſpina:* and on the other ſide a Thiſtle Flowre crowned, and about it, *Tueatur unita Deus.* And one penny having on the one ſide a Roſe, and about it. *Ja. D. Gr. Roſa ſine ſpina:* and on the other ſide a Thiſtle Flower, with this word, *Tueatur unita Deus.* And the halfe penny, having on the one ſide a Roſe, and on the other a Thiſtle Flowre.

King *Henry* the eight, who had infinite wealth left by his prudent and ſparing Father, and ſo enriched himſelfe by the ſpoyles of Abbayes, by firſt fruits, tenths, exactions, and abſenties in Ireland, was yet ſo impoveriſhed by his pompous profuſion, that in his later dayes hee firſt corrupted the rich coyne of this flouriſhing Kingdome with Copper, to his great diſhonour, the dammage of Succeſſors and the people, although for his advantage for the preſent. Vpon which occaſion, that wee may inſert a tale, when we purpoſe nothing ſerious here: Sir *Iohn Rainsford* meeting Parſon *Brocke*, the principall deviſer of the Cop-

per Coyne, threatned him to breake his head, for that hee had made his Soveraigne Lord the moſt beautifull Prince King *Henry* with a redde and copper noſe. So baſe and corrupted with copper was his money, as alſo of King *Edward* the 6. that ſome of them which was then called Teſtons becauſe the Kings head was thereon figured, contained but two pence farthing in ſilver, and other foure pence halfe penny. But Queene *Elizabeth* of thriſe happy memory to her ever glorious renowne, conſidering in the beginning of her raigne by the long ſufferance of that baſe and copper monies, not onely her crowne, Nobility, and ſubjects of this her Realme to be daily more and more impoveriſhed, the ancient and ſingular honour and eſtimation, which this Realme of England had beyond all other by plenty of monies of gold and ſilver, onely fine and not baſe, was hereby decayed, but alſo by reaſon of theſe ſaid baſe monies, great quantity of forged and counterfeits were daily made and brought from beyond Seas, for the which the ancient fine gold and ſilver, and the rich Merchandize of this Realme was tranſported and daily carried out of the ſame, to the impoveriſhing thereof and enriching of others. And finally, hereby all manner of prices of things in this Realme, neceſſary for ſuſtentation of the people, grew daily exceſſive to the lamentable and manifeſt hurt and oppreſſion of the ſtate, eſpecially of Penſioners, ſouldiers, and all hired ſervants, and other meane people that live by any kinde of wages, and not by rents of lands, or trade of Merchandize. Shee, upon theſe conſiderations deſirous to refine the coyne not according to the legall but naturall eſtimation of the metall, firſt marked the baſe money ſome with a Greyhound, other with a Portcullous, and other with a Lyon, Harpe, Roſe, or Floure de lys, and after a time calling them to her minte, repayed ſo much for them as they contained in pure ſilver; ſo that by her benefit England enjoyeth as fine, or rather finer ſterling ſilver then ever it was in this Realme by the ſpace of two hundred yeares and more; a matter worth marking and memory.

Verily

Verily a greater matter then either King *Edward* the 6. or Queene *Mary* durſt attempt. Whatſoever doth remaine for money, let Money-mongers, ſupply when they will. And I referre to *Politicians* to diſpute among themſelves whether the dearth of all things which moſt complaine of, doth proceed from plenty of gold and ſilver ſince the late diſcoveries, or from *Monopolies*, and combinations of Merchants and Craftſmen, or from tranſportation of graine, or from pleaſure of great perſonages, which doe moſt highly rate ſuch things as they moſt like, or exceſſe in private perſons, or to all theſe conjoyntly.

Apparrell.

Apparrell.

NO doubt but after the creation, mankinde went firſt naked, and in probabilitie might ſo have continued. For that as Nature had armed other creatures, with haire, briſtles, ſhells, and ſcales, ſo alſo man with skinne ſufficient againſt the injuries of the ayre. For in this cold countrey in *Severus* time, the moſt Northerne *Britaines* were all naked, and thereunto uſe had ſo hardened them, according to that which a halfe naked poore beggar anſwered in cold weather to one warmely clad with his furres, muffes, and ſables about his necke, mervailing at his nakedneſſe: I as much meruaile how you can abide your face bare; for all my body is made of the ſame metall that your face.

But a baſhfull ſhamefaſtneſſe in-bred in man, and withall a naturall deſire of decencie, and neceſſity of coverture in extreame weather, firſt gave occaſion to invent apparell, and afterward pride playing upon conceited opinions of decencie, hath infinitely varied the ſame in matter, forme, and faſhion, and ſo now doth and will continually.

Lucretius the ancient Poet, thought that garments of knit worke, and after of woven, were firſt in uſe by his verſe:

Nexilis ante fuit veſtis, quàm textile tegmen.

As that yron was found out afterward, without which weaving could not bee uſed. But other thinke that beaſts skinnes after *Adams* leaves, was mans firſt coverture. Certainely at *Cæſars* arrivall ſome yeares before Chriſts Nativity

vity, the *Britaines* in the South parts of this our Isle, were attired with skinnes, and after as civility grew under the Romans, they assumed the Roman habite.

The *English* which at their first arrivall here used long Iacquets, were shorne all the head saving about the crown, and under that an yron ring. After they ware loose and large white garments, with broad guards of divers colours as the Lombards. Somewhat before the conquest they were all gallant with coates to the mid-knee, head shorne, beard shaved, armes laden with bracelets, and face painted.

Whosoever will enter into this argument since the conquest, his penne may have a spacious walke, but I purposing to be briefe, will omit the royall habits of Kings at their Coronation, the mantle of Saint *Edward*, the *Dalmatica* with sleeves, a sacerdotall garment, their hose and sandals. As also the honourable habilliments, as roabes of State, Parliament roabes, Chaperons and Caps of Estate, houplands, which some thinke to bee traines, the Surcoate, Mantle, Hood and Coller of the order of the Garter, &c. the Ghimners, Rochets, Miters of Bishops, with the Archbishops Palle bought so dearely at Rome, and yet but made of the wooll of white lambs, fed by Saint *Agnes Nunnes*, and led about Saint *Peters* Altar, and laid upon his tombe. Neither will I speake of the Iudges red roabes, and Coller of 88. which they used in memory of S. *Simplicius*, a sanctified Lawyer, and Senatour of Rome. I omit I say all these matters, whereof each one would require a whole treatise, and will briefly note what I have observed by the way, in my little reading.

Robert, eldest sonne to the Conquerour, used short hose, and thereupon was by-named *Court-hose*, and shewed first the use of them to the English. But how slight they were then, you may understand by King *William Rufus* hose, of which I shall speake hereafter.

King *Henry* the first reprehended much the immodesty of apparell in his dayes, the particulars are not *In wise speeches*

ſpecified, but the wearing of long haire with lockes and perukes, he aboliſhed.

King *Henry* the ſecond, brought in the ſhort Mantle, and thereof had the by-name of *Court-mantle*. And in this time the uſe of ſilke, I meane *Bombycina* made by ſilke-wormes was brought out of Greece into Sicilie, and then into other parts of Chriſtendome. For *Sericum* which was a doune kembed off from trees among the *Seres* in Eaſt India, as *Biſſus* was a plant or kinde of ſilke graſſe as they now call it, were unknowne. *ſilke.*

There was alſo a coſtly ſtuffe at theſe times here in England, called in Latine *Auriſrifium*; what it was named in Engliſh I know not, neither doe imagine it *Auriphrigium*, and to ſignifie embroyderie with gold, as *Opera Phrygia*, were embroderies. Whatſoever it was, much deſired it was by the Popes, and highly eſteemed in Italie. But to the purpoſe;

What the habits both civill and militarie were in the time of King *Iohn*, *Henry* the third, and ſucceeding ages, may better appeare by their monuments, old glaſſe windowes, and auncient Arras, then bee found in writers of thoſe times. As alſo the roabes (which the Kings then allowed to each Knight when he was dubbed,) of Greene or Burnet, viz. *Tunicam, & pallium cum penula byſſis*, as they ſpake in that age, and appeareth upon record. Neither is it to be doubted, but ſucceſſive time, and Engliſh mutability brought in continually new cuts, as in the time of King *Edward* the third, which may be underſtood by this rime then made: *Clauſ. anno 2. Henr. 4.*

Long beards, heartleſſe,
Painted hoods, witleſſe,
Gay coates, graceleſſe,
Makes England thriftleſſe.

Many Statutes were alſo provided in that behalfe, and the hiſtory called *Eulogium*, prooveth no leſſe. *The commons* (ſaith he) *were beſotted in exceſſe of apparell, in wide ſurcoates*

coates reaching to their loynes, some in a garment reaching to their heeles, close before and strowting out on the sides, so that on the backe, they make men seeme women, and this they call by a ridiculous name, Gowne: *their hoods are little, tyed under the chin, & buttoned like the womens, but set with gold, silver, and pretious stones: their lirripippes reach to their heeles all iagged. They have another weed of silk which they call a Paltocke; their hose are of two colours, or pied, with more, which with lachets which they called* Herlots, *they tye to their* Paltocks *without any breeches. Their girdles are of gold & silver, some worth* 20. *Marks, their shoes & pattens are snowted and piked more then a finger long crooking upwards, which they call* Crackowes, *resembling the divels clawes, which were fastened to the knees with chaines of gold and silver. And thus were they garmented* (which as my Author saith) *were lyons in the hall, and hares in the field.* The booke of Worcester reporteth that in the yeare of our Lord, 1369. they began to use cappes of divers colours, especially red with costly lynings; and 1372. they first began to wanton it in a new round curtall weede which they called a *Cloake*, and in Latin *Armilausa*, as onely covering the shoulders. Here you may see when Gownes, Cloakes, and Caps first came in use, though doubtlesse they had some such like attire in different names.

How strangely they were attired under King *Richard* the second, the good person in *Chaucer* shall tell you. *Alas may not a man see as in our daies the sinfull costly array of cloathing, & namely in too much superfluity of cloathing, such that maketh it so deare, to the harme of the people, not only the cost of embrodering, the disguised endenting, or barring, ounding, playting, winding, or bending, & semblable waste of cloath in vanity. But there is also the costly furring in their gownes, so much pounsing of cheselt to make holes, so much dagging of sheres forche, with the superfluity in length of the foresaid gownes, trayling in the doung, and in the mire, on horse and also on foote, as well of man as of woman. That all that trayling is verily as in effect wasted, consumed, and threedbare, and rotten with doung rather then it is given to the poore. Upon that other*

side to speake of the horrible disordinate scantnesse of cloathing, as been these cutted sloppes, or hanselines, that through their shortnesse cover not the shamefull members of man, to wicked intent. Alas some of them shew the bosse of their shape, and the horrible swolne members that seemeth like the malady of Hernia, *in the wrapping of their hosen, and also the buttocks of him fare, as it were the hinder parts of a shee ape in the full of the Moone. And moreover the wretched swolne members that they shew through disguising, in departing of their hosen in white and red, seemeth that halfe their privy members were slain. And if so be that they depart their hosen in other colours, as is white and blew, or white and blacke, or black and red, and so forth: Then seemeth as by variance of colour, that the halfe part of their privie members, been corrupt by the fire of* S. Anthony, *or by canker or by other such mischance: Of the hinder part of the buttocks it is full horrible for to see, for certes in that part of their body, there as they purge their stinking ordure, that foule part shew they to the people, proudly in despite of honesty, which honesty Jesu Christ and his friends observed to shew in their life. Now as to the outragious array of women, God wot, that although the visages of some of thē seem full chast and debonaire, yet notifie in her array and attire licourousnesse and pride. I say not that honesty in cloathing of man or woman is uncovenable, but certes the superfluity of disordinate quantity of cloathing is reproveable.*

They had also about this time a kinde of Gowne called a *Git*, a jacket without sleeves called a *Haketon*, a loose jacket like an Heralds Coate of Armes, called a *Tabard*, a short gabbardin called a *Court-pie*, a gorget called a *Chevesail*, for as yet they used no bands about their necke, a pouche called a *Gipser*. And Queen *Anne* wife to King *Richard* the second who first taught English women to ride on side sadles, when as heretofore they ridde astryde, brought in high head attire piked with hornes, and long trained gownes for women.

Of the long pocketting sleeves in the time of King *Henry* the fourth *Hocclive* a master of that age sung,

Now

Now hath this land little need of broomes,
To sweep away the filth out of the streete,
Sen side-sleeves of pennilesse groomes,
Will it up licke be it dry or weete.

And not many yeares after, fooliſh pride ſo deſcended to the foote, that it was proclaimed that no man ſhould have his ſhoes broader at the toes then 6. inches: & women bummed themſelves with foxe tailes under their garments, as they do now with French farthingalles, & men with abſurd ſhort garments, inſomuch as it was enacted, 25. of *Edward* the 4. that no manner perſon under the eſtate of a Lord, ſhall weare from that time any gowne or mantle, unleſſe it be of ſuch length that he being upright it ſhall cover his privie members and buttockes, upon paine to forfeit to our Soveraigne Lord the King at every default 20. ſhillings.

Neither was the Clergy cleare then from this pride, as you may perceive by *Pearce Plowmã*. Albeit *Polydor Virgil* and the late Archbiſhop of Canterbury moſt reverend D. *Parker*, noteth that the Clergy of England never ware ſilke or velvet untill the time of the pompous Cardinall *Wolſey*, who opened that dore to pride among them which hitherto cannot bee ſhut. The civill warres could not purge this generall vaine humour, neither the lawes ſtill enacted in this behalfe, neither if a contempt of gold, ſilver, and ſilke, could be brought into mens mindes, which is an impoſſibility, but ſuppoſed by ſome to bee the onely meanes to reſtraine the vaine expences herein; neither doe I thinke that the ſhamefull exceptions, which *Zaleucus* the *Locrian* provided in his lawes could ſtay our vanitie, who ordained that no woman ſhould bee attended with more than one maide in the ſtreete, but when ſhee was drunke; that ſhee ſhould not goe out of the citie in the night, but when ſhee went to commit adulterie; that ſhee ſhould not weare gold or embrodered apparell, but when ſhee purpoſed to bee a common ſtrumpet.

As for men that they ſhould not weare rings or tiſſues, but when they went a whooring, yet for a cloſe I will tell you here how Sir *Philip Calthrop* purged *Iohn Drakes* the Shoemaker of Norwich in the time of King *Henry* the 8. of the proud humour which our people have to be of the Gentlemens cut: This knight bought on a time as much fine French tawney Cloath as ſhould make him a gowne, and ſent it to the Taylours to be made. *John Drakes* a ſhoemaker of that towne, comming to the ſaid Taylours, and ſeeing the Knights gowne cloath lying there, liking it well, cauſed the Taylour to buy him as much of the ſame cloath, and price to the ſame intent, and further bad him to make it of the ſame faſhion, that the knight would have his made of. Not long after the Knight comming to the Taylours, to take meaſure of his gowne, perceiveth the like gowne cloath lying there, asked of the Taylour, whoſe it was. Quoth the Taylour, it is *John Drakes*, who will have it made of the ſelfe ſame faſhion that yours is made of; well ſaid the Knight in good time be it. I will (ſaid he) have mine made as full of cuts as thy ſheeres can make it: it ſhall be done ſaid the Taylour, whereupon becauſe the time drew neere, he made haſte of both their garments. *Iohn Drake* when he had no time to goe to the Taylours till Chriſtmas day, for ſerving of cuſtomers, when hee had hoped to have worne his gowne, perceiving the ſame to be full of cuts began to ſweare with the Taylour, for the making of his gowne after that ſort. I have done nothing (quoth the Taylour) but that you bad me, for as Sir *Philip Calthrops* is, even ſo have I made yours. By my latchet quoth *Iohn Drake*, I will never weare Gentlemans faſhion againe.

How we have offended lately herein, I referre to every particular mans owne knowledge. I feare it will be verified, which an old Gentleman ſaid, when our poſterity ſhall ſee our pictures, they ſhall thinke we were fooliſhly proud in apparell, as when they ſhall ſee our contracts, purchaſes, deeds, covenants and conveiances, they will thinke wee have

See page 17.

have beene exceeding craftie, as we judge the contrary by the pictures and deeds of our Aunceſtors whom wee commend for plaineneſſe both in meaning and attyre, though in ſome ages, they offended in the latter as well as we.

To what cauſe our mutability (whereas our coſins the Germans have beene immutable herein) may be referred, I know not, unleſſe that we as all Ilanders are *Lunares* or the Moones men, who as it is in the old Epigram, could be fitted with no apparell, as her mother anſwered her, when ſhe intreated nothing more.

They which miſlike moſt our preſent vanity herein, let them remember that of *Tacitus*. All things runne round, and as the ſeaſons of the yeare, ſo mens manners have their revolutions. But nothing maketh more to this purpoſe then that of *Seneca*. Our age is not onely faulty, our anceſtors have complained, wee complaine, and our poſterity will complaine, that manners are corrupted, that naughtineſſe raigneth, and all things waxe worſe and worſe. But thoſe things doe ſtay and ſhall ſtay, onely toſſed a little to and fro, even as the billowes of the ſea. In one age there will be more adulterers, in another time there wil be exceſſive riot in bāquetting; another while ſtrange garmenting of the body, not without deformity of the minde. At another time, malapert boldneſſe will ſquare it out: In another age cruelty and fury of civill warre will flaſh out, and ſometimes carowſing and drunkenneſſe will be counted a bravery. So vices doe ruffle among themſelves, and uſurpe one upon another. As for us we may ſay alwaies of our ſelves: We are evill, there have bin evill, and evill there will be. There will be alwaies Tyrants, Murderers, Theeves, Adulterers, Extortioners, Church-robbers, Traitours, and other of the ſame rabblement.

Artillerie.

F ever the witte of man went beyond it ſelfe, it was in the invention of *Artillerie* or Engines of warr, albeit the firſt inventors are thoght by ſome to have been either timorous and traiterous, or ſpightfull and dangerous. Wonderfull it was of what force the *Aries* or Ramme was in batterie, the *Muſcles*, *walking Towers*, *Helepolis* or *Win-citie*, wherewith *Demetrius* got the ſurname *Poliorcetes* or *Towne-taker*, the *Baliſta* in violent ſhooting great ſtones and quarrels, as alſo the *Catapultes*, the *Malleoli* in fyring buildings, which could bee extinguiſhed with nothing but duſt; and that ſo famous of *Archimedes* invention at the ſiege of *Siracuſe*, for ſhot of great ſtones with a marveilous cracke. But that wee may come home, our nation had the practiſe of moſt of theſe, and moreover of *Mangonels*, *Trahuecches*, and *Bricolles*, wherewith they uſed to caſt mil-ſtones, and the Frenchmen veſſels of venemous infection, which they prepared againſt *Calice*, *Anno* 1410. but were fyred with the whole towne of Saint *Omars*, by an Engliſh youth. With theſe Engines the *Turkes* ſhotte putrified carcaſes of horſes into *Negroponte*, when they beſieged it, and it is reported by *William Brito*, that the *Arcubaliſta* or *Arbaliſt* was firſt ſhewed to the French by our King *Richard* the firſt, who was ſhortly after ſlaine by a quarrell thereof. Whereupon the French Poet, *William Briton*, made theſe verſes in the perſon of *Atropos* the fatall ſiſter.

Hac

Hac volo, non alia Richardum morte perire,
Vt qui Francigenis baliſtæ primitus uſum
Tradidit, ipſe ſui rem primitùs experiatur:
Quámq; alios docuit in ſe vim ſentiat artis.

Some kind of *Bricol* it ſeemed which the Engliſh & Scots called an *Eſpringold*, the ſhot whereof K. *Edward* the firſt eſcaped faire at the ſiege of Strivelin, where he with another Engine named the *Warwolfe* pierced with one ſtone, and cut as even as a thred, two vauntmures, as he did before at the ſiege of Brehin; where *Thomas Maile* the Scots man ſcoffed at the Engliſh Artillerie, with wiping the wall with his handkercher, untill both hee and the wall were wiped away with a ſhot. And as the ancient Romans had their *Crates*, *Vineæ*, *Plutei*, and ſuch like to make their approches; ſo had the Engliſh in this age their *Cathouſe* and *Sow* for the ſame purpoſe. This *Cathouſe* anſwerable to the *Cattus* mentioned by *Vegetius*, was uſed in the ſiege of Bedford Caſtle in the time of King *Henry* the third. The *Sow* is yet uſuall in Ireland, and was in the time of King *Edward* the third uſed at the ſiege of Dunbarf, which when the Countes who defended the Caſtle ſaw, ſhe ſaid merrily, that unleſſe the Engliſhmen kept their Sow the better, ſhe would make her to caſt her pigs. *Maſtt. Wem.*

When a *Catapult* was firſt ſeene at Lacedemon, *Archidamus* exclaimed: *O Hercules, now manhood is come to an end.* But what would he have ſaid, had he ſeene the Canon or great Ordinance of our age, which made all ancient Engines to ceaſe, as ſurpaſſing them all, in force, violence, impetuoſitie, ſodaynneſſe, and ſwiftneſſe, according to that of *Saxo Pamphilius*:

Vis, ſonitus, rabies, motus, furor, impetus, ardor,
Sunt mecum, Mars hæc ferreus arma timet.

So violent it is in breaking, tearing, bruſing, renting, razing, and ruinating, Walles, Towers, Caſtles, Rampiers,

and all that it encountereth; that it might seeme to have beene invented by practise of the Divell to the destruction of mankinde, as the onely enemy of true valour and manfull couragiousnesse, by murthering a farre off.

Notwithstanding some there are, which thinke that hereby hath beene the saving of many lives, for that sieges before the common use of them continued longer to the greater losse of people, and more fields were fought, with slaughter of greater multitudes. At the siege of Ierusalem there were slaine and died tenne hundred thousand; at the Surprises of Maldon in Essex then called *Camalodunum*, and *Verulam* neere S. *Albans*, were slaine by Brundwica Princesse of Norfolke and Suffolke, in the time of Nero 80000. at the siege of *Alexia* by Cæsar 39. thousand, who also in his French and British warres, vaunted that there were slaine eleven hundred nintie two thousand men. But to omit ancient warres, at the battaile of Hastings where England was conquered, were slaine at the least 47944. English. At Cressi 30000. French. In that of Palme Sunday 360700. when as since the common use of gunnes, at Flodden field were slaine but 8000. At Musleborough 4000. at the great battaile of Dreux seaven or eight thousand, and fewer in the latter battailes. Vnlesse you wil with King Lewis the xj. of France suppose the number to bee corrupted in the ancient histories, who could not be induced to beleeve, that there were so great armies levied, or so many slaine as are specified in them.

Some have sayled a long course as farre as *China* the farthest part of the world to fetch the invention of guns from thence, but we know the Spanish Proverbe, *Long wayes, long lies.* One writeth I know not upon whose credit, that *Roger Bacon*, commonly called *Fryer Bacon*, knew to make an engine, which with Saltpeter and Brimstone, should prove notable for batterie, but he tendring the safety of mankinde would not discover it.

Sir I. Harington.

The best approved Authors agree that they were invented in Germanie, by *Berthold Swarte* a Monke skilfull

in

in Gebers Cookery or Alchimy, who tempering Brimstone and Saltpeter in a morter, perceived the force by casting up the stone which covered it when a sparke fell into it. But one saith he consulted with the divell for an offensive weapon, who gave him answer in this obscure Oracle,

Vulcanus gignat, pariat Natura, Minerva
Edoceat, nutrix ars erit atque dies.
Vis mea de nihilo, tria dent mihi corpora pastum:
Sunt soboles strages, vis, furor, atque fragor.

By this instruction he made a trunke of yron with learned advice, crammed it with sulphure, bullet, and putting thereto fire, found the effects to bee destruction, violence, fury, and roaring cracke. This being begunne by him, by skill and time is now come to that perfection, not onely in great yron and brasse pieces, but also in small, that all admire it; having names given them, some from serpents or ravenous birds, as Culverines or Colubrines, Serpentines, Basilisques, Faulcons, Sacres; others in other respects, as Canons, Demicanons, Chambers, Slinges, Arquebuze, Caliver, Handgun, Muskets, Petronils, Pistoll, Dagge, &c. and Petarras of the same brood lately invented.

The very time of their first invention is uncertaine, but certaine it is that King *Edward* the third used them at the siege of Calice, 1347. for *Gunnarii* had their pay there, as appeareth by record. About 33. yeares before they were seene in Italy, and about that they began, as it seemeth, to be used in Spaine, but named by writers *Dolia ignivoma*, as fire-flashing vessels.

Yet the French, as *Polidore Virgil* noteth, skant knew the use of them, untill the yeare 1425. when the English by great ordinance had made a breach in the wals of *Mans*, under the conduct of *Thomas Montacute*, last Earle of Salisburie of that surname, who was after slaine at Orleans with a great shotte, and is noted to bee the first English gentle-

man slaine thereby. Albeit now he is thought the most unfortunate, and cursed in his mothers wombe, who dyeth by great shotte.

But amongst all the Englisn artillery; *Archery* chalengeth the preheminencie as peculiar to our Nation, as the *Sarissa* was to the *Macedonians*, the *Gesa* to the old *Gaules*, the *Framea* to the *Germans*, the *Machæra* to the *Greekes*; first shewed to the Englisn by the *Danes*, brought in by the *Normans*, continued by their successors, to the great glory of England in atchieving honourable victories, but now dispossessed by gunnery, how justly, let others judge. Much may be said for either. Sir *Iohn Smith*, and Sir *Roger Williams* have encountred with their pens in this quarrell. I will say no more, but as one saith; when Englisn men used *Hercules* weapons, the bowe and the blacke bill, they fought victoriously with *Hercules* successe: so I hope they shall carry away victory more happily now, when they adjoyne to those weapons of *Hercules*, *Joves* thunder-bolt; for so some now call our great shotte. Some there are notwithstanding which compare the ancient slings with our small shotte, in force; for Authors testifie, that the bullet of a sling in the course, hath continued a fiery heate in the ayre, yea sometime melted, that it killeth at one blow, that it pierceth helmet and shield, that it reacheth farther, that it randoneth lesse; as in the holy Scripture they of *Gabaa* could hit a hayre with their sling, but these slingers doe not now appeare. To speake of lesser weapons, both defensive and offensive of our Nation, as their *Pauad*, *Baselard*, *Launcegay*, &c. would be endlesse and needlesse, when wee can doe nothing but name them.

P. Nannius.

Armories.

WHereas somewhat hath beene said of Allusions and Anagrams which result out of names, I thinke it shall not bee impertinent to adde also somewhat of *Armories* or Armes, which as silent names doe distinguish families. But with this preface, *Salvo semper meliori judicio*, and that I will but touch it lightly and slightly without offence to such as have, or prejudice to them that will undertake this matter more seriously.

Armes as ensignes of honour among military men in the generall signification, have beene as anciently used in this Realme as in any other; for as necessitie bred the use of them in managing of militarie affaires for order and distinction both of whole companies and particular persons amongst other nations, that their valour might thereby bee more conspicuous to other: Likewise no doubt among the inhabitants of this Iland, who alwayes have beene as martiall as any other people whatsoever. In so much unlesse we would conceive hardly of our owne progenitors, we cannot thinke but that in martiall services, they had their conceits in their ensignes both for distinction, direction, and decency.

He that would shew variety of reading in this argument might note out of the sacred Scripture that every Tribe of Israel pitched under their own Standard; out of prophane authors, that the *Carians* who were the first mercenarie souldiers, first also bare markes in their shields, that the *Lacedemonians* bare the Greeke letter Λ. the *Messonians* M. &c.

But to come home, some give the first honour of the invention of the Armories in this part of the world to the ancient *Picts* and *Britans*, who going naked to the wars, adorned their bodies with figures and blazons of divers colours, which they conjecture to have beene severall for particular families, as they fought divided by kindreds.

Notitia Provinciarum.

When this Isle was under the command of the Romans, their troupes and bands had their severall signes. As the *Britannicians* in their shield a Carbuncle, *Britannici* a Plat party per Saltier. *Stablesiani* a Plate within an annulet, *Secundani* an Annulet upon a crosse. For particular persons among the Grecians *Ulysses* bare in his shield a Dolphin, among the Romans *Julius Cæsar*, the head of *Venus*, *Crixus* the French Captaine, a man weighing gold; a Saguntine Spaniard an hundred snakes: so I onely reade among the Britans that the victorious *Arthur* bare our Lady in his shield, which I doe the rather remember, for that *Nennius* who lived not long after recordeth the same.

In the Saxon Heptarchie I finde little noted of Armes, albeit the Germans of whom they descended used shields as *Tacitus* saith, *colore fucata*, which I know not whether I may call Armes or no, neither know I whether I may referre hither out of *Beda*, how *Edwin* King of Northumberland had alwaies an ensigne carried before him called in English a *Tuffe*, which *Vegetius* reckoneth among military ensignes, or how King *Oswald* had a banneroll of gold and purple interwoven palie or bendie, set over his tombe at *Beardney* Abbey, or how *Cuthred* King of *Westsex* bare in his banner a golden Dragon at the battaile of *Bureford*, as *Hovedon* noteth, as the Danes bare in their standard a Raven as *Asserius* reporteth.

Hitherto of Armes in the generall signification, now somewhat of them in the restrict signification, as wee define, or rather describe them. *viz.* That Armes are ensignes of honour borne in banners, shields, coates, for notice and distinction of families one from the other, and descendable;

dable, as hereditary to posterity.

Heere might divers enquiries be made when they began to be hereditary, which was very anciently, if we relie upon the Poets credit. For to overpasse other, *Virgil* sayth, that *Aventinus Hercules* sonne bare an hundred snakes his fathers Armes.

Clypeoque insigne paternum,
Centum angues, cinctamq; gerit serpentibus hydram.

Also whether some have aptly applied this verse of *Lucretius* to Armes of this kinde: *Ph. Moreau.*

Arma antiqua manus, ungues dentesq; fuerunt.

And whether these places of *Suetonius* may be referred to Armes of this sort, where he sayth that *Caligula* the Emperour *In Caligula, cap. 35.*

Familiar. insignia nobilissimo cuiq; ademit, Torquato torquem, Cincinnato, crinem. And that the house of *Flavia* was obscure, *sine ullis armorum imaginibus.* *In Vespasiano.*

Whatsoever some discourse out of the Kings seales of hereditary Armes in England, certaine it is, that the Lyons were the Armes of our Kings in the time of *Henry* the first. For *Iohn* of *Marmonstier* in *Touraine* who then lived, recordeth that when the sayd King chose *Geffray* son of *Foulk* Earle of *Anjou*, *Touraine* and *Maine* to be his sonne in law, by marrying to him his onely daughter and heyre *Mawde*, and made him knight after the bathing and other solemne rites, hootes embrodered with golden Lyons were drawne on his legs, and a shield with golden Lyons therein hung about his necke.

That King *Richard* the first his grand-childe bare Lyons, appeareth by his Seale, as also by these verses in *Philippeidos* uttered in the person of *Monsieur William de Barr*, ready to encounter *Richard* when as yet hee was but Earle of *Poicton*: *Guil. Brit. li. 3.*

Ecce comes Pictavus agro nos provocat, ecce
Nos ad bella vocat; rictus agnosco Leonum.

Illius

Illius in clypeo, stat ibi quasi ferrea turris,
Francorum nomen blasphemans ore protervo.

It is cleare also by that authour that *Arundell* bare then Swallowes in his shield, as his posterity in Cornewall doe at this day. For of him he writeth, when he was upon the shocke with the said *William de Barr*,

Vidit hirundela velocior alite quæ dat
Hoc agnomen ei, fert cujus in ægide signum,
Se rapit agminibus mediis clypeoque nitenti,
Quem sibi Guillelmus læva prætenderat ulna,
Immergit validam præacuta cuspidis hastam.

About this time the estimation of Armes began in the expeditions to the Holy Land, and afterward by little and little became hereditary, when it was accounted most honourable to carry those Armes which had beene displayed in the holy land in that holy service against the professed enemies of Christianity. To this time doth *Petre Pithæu* and other learned French men referre the originall of hereditary Armes in France; and in my opinion without prejudice to other, about that time we received the hereditary use of them, which was not fully established untill the time of King *Henry* the third. For the last Earles of *Chester*, the two *Quincyes* Earles of *Winchester*, the two *Lacyes* Earles of *Lincolne*, varied still the father from the sonne, as might be particularly proved.

Genealogiæ antiquæ.

In these holy warres many Armes were altered, and new assumed upon divers occasions, as the *Veres* Earles of *Oxford* who bare before quarterly *Gueles* and *Or*, inserted a Mollet in the first quarter, for that a shooting starre fell thereon when one of them served in the Holy-land. The L. *Barkleys* who bare first *Gueles* a Cheveron Arg. after one of them had taken upon him the Crosse, (for that was then the phrase) to serve in those warres, inserted ten Crosses *pattè* in his shield. So *Geffray* of *Boullion* the glorious

rious Generall in thoſe warres, at one draught of his bowe, ſhooting againſt *Davids* Tower in Hieruſalem broched three feetleſſe birds called *Allerions* upon his arrow, and thereupon aſſumed in a ſhield *Or* three *Allerions* Argent on a Bend Gueles, which the houſe of Lorrian deſcending from his race continueth to this day. So *Leopold* the fifth Marques of Auſtria who bare formerly ſixe Larkes *Or* in *Azure*, when his coate-Armour at the ſiege of *Acres* in the Holy-land was all dyed in bloud ſave his belt, he tooke for his Armes, Gueles, a white Belt, or a Feſſe *Argent*, (which is the ſame) in memory thereof.

About this time did many Gentlemen begin to beare Armes by borrowing from their Lords Armes of whom they held in fee, or to whom they were moſt devoted. So whereas the Earle of *Cheſter* bare Garbes, or wheat ſheafes, many Gentlemen of that country tooke wheat ſheafes. Wheras the old Earles of Warwicke bare Chequy *Or*, and Azure a Cheveron Ermin, many thereabout tooke Ermin and Chequie. In *Leiceſterſhire* and the countrey confining divers bare Cinquefoyles, for that the ancient Earles of *Leiceſter* bare Gueles a Cinquefoile Ermin. In Cumberland and thereabouts, where the old Baron of Kendall bare Argent two barres Gueles & a Lion paſſant *Or* in a Canton of the ſecond; many Gentlemen thereabout took the ſame in different colours and charges in the Canton.

Hubert de Burgo Earle of *Kent*, who bare for his *Armes* in a Shield, Gules ſeven Lozenges vaire, 3, 3, 1. Granted lands to *Anſelme de Guiſe* in the Counties of *Buckingham* and *Glouceſter*.

The ſaid *Anſelmus de Guiſe* bare the ſame Coate with a Canto *Or*, charged with a Mullet of ſixe poynts pierced Sables.

The ancient Family of *Hardres* in *Kent*, beares Gules, a Lyon rampant, Ermine debruſed, with a Cheveron *Or*, denoting that they held their ſaid Mannor of *Hardres* by Knights ſervice of the Caſtle of *Tunbridge* in *Kent*, which was the ancient Seigniory of the *Clares*, Earles of *Glouceſter*, who did beare for their Armes in a field *Or*, 3. Cheverons Gules, and the Lord *Staſford* bare *Or* a Cheveron Gules, that was after Lord of the ſame place.

This

This great Family of the *Clares* being resident for the most part at their Castle of *Tunbridge* in *Kent*, to which they had a Liberty called the *Lowy*, containing three miles every way from the centre, answerable to that which belonged to their Seigniory of *Bryony* in *Normandy*, which they exchanged for this here (as writeth *Gemeticensis*) gave occasion to many of the auncientest Families in *Kent*, to take up Coates, alluding to these Lords of *Tunbridge*.

Simon de Abrincis, *Albranc*, or *Averinges*, (for by all these names he is written in Records) Lord of *Folkstone*, and one of those eight Barons, to each of whom many Knights Fees were assigned in defence of *Dover* Castle, and each of them to maintaine a Tower there. Gave *Or* 5. Cheverons Gules.

Hee was imitated by *Evering* of *Evering*, that held a Knights Fee of him, by changing the Cheverons into Azure.

And *Robert de Hougham*, who was his next neighbour, bare in alluſion to him the ſame charge, but differing in colours, *viz.* in a Field Argent, 5. Cheverons Sables.

Ralph de Curva Spina, or *Creythorne* deſcended from an Anceſtor well landed in *Kent*, in the 20. of *William* the Conquerour, bare in imitation of the former charge Azure, 5. Cheverons *Or*, a Labell of 5. poynts Gules.

Then *Cryoll* or *Keryell* the great landed man of *Kent*, he bare *Or*, 2. Cheverons, and a Canten Gules. And in imitation of him,

Sir *Robert* of *Rumney*.

Sir *Robert Orlanſton* of *Orlanſton*.

Howdlow of Bellerikey,

The

The said *Bertram* of *Cryoll* was Lord of *Oßenhanger*, and those that know that Country, know that all these before mentioned, inhabited in the same Lath of *Shepwey*.

At the other side of *Kent*, the Lord *Leybourne* of *Leybourne* Castle was the great man. Sir *Roger Leybourne* was a great agent in the Barons warres, and *William* was a Parliamentarie Baron in the time of King *Edward* the first.

Sir *Robert de Sherland*, of *Sherland* in *Shepey*, Lord Warden of the Cinque Ports, the female heire of which Family being married to *Cheyney*, which is the Coate of *Sherland*, they many ages bore this Coate in the first place.

Sir *Richard Rockisley* of *Rockisley* in *Kent*, from whose heire generall, the Lord Marquesse of *Winchester* is descended, bare the Lord *Leybournes* Coate with a Fesse Gules.

William Kirkby of *Horton Kirkby* in *Kent*, not many miles from *Leybourne* Castle, bare the same Coate with a Canton and Mullet, and is quartered by the *Stonards*, of *Stonard* in *Oxfordshire*, who married the heire generall of *Kirkby*.

The Family of the *Culepepers* of *Kent*, as it is one of the most numerous families, for I have noted at one time there were twelve Knights and Baronets alive of this house together. So certainly it is reckoned of as much antiquity and good allyance as any Family in that tract. They bare for their Armes Argent a Bend ingreyled Gules.

Halden of *Halden*, in the parish of *Rolvinden* in *Kent*, whose heire generall was marryed into the *Guildfares* Family, bare the same Coate with a Cheif Sables.

And one of the name of *Malmanis* in *Kent* bare Argent a Bend ingreyled purple.

The

The Lord *Sey* was a Baron of ample poſſeſſions at *Birlinge* in *Kent*, and very many other places from thence to *Deptford*, where *Says* Court that came from the Lord *Magminet* by his heire generall, Gave quarterly *Or* and Gules.

Peckham of *Peckham* and *Yaldham*, bare it thus in Cheif.

Parrock of *Parrock* neere *Graveſend*, bare it as in the margent.

And Saint *Nicholas* of Saint *Nicholas* in *Thanet*, came as neere as could be to that of *Peckham*, ſo that wee conceive they were at firſt all one family, elſe ſome queſtion would in ſo many ages have beene raiſed for bearing the ſame blazon, as in divers other Families upon the like ground hath been obſerved.

Touch

Touching the granting of Armes from some great Earles, and passing of Coates from one private person to another, some presidents not impertinent to this subject, are here inserted, which were all before the reduction of the Heralds under one regulation.

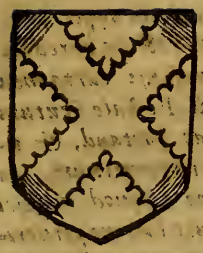
Humfrey

Humfry Count de Staff & de Perche seiggr de Tunbrigg & de Caux a tous ceux qui Cestes p'esentes lettres verront ou orront salutes. Saches que nous considerans lez merites que deyvent estre attribues a toutes personnes issues de bone lieu & excersantez bone meures & vertues eux conduisantes termis d'onneur & gentilise ycelle, a consideration a nous amove d'augmenter en honneur & noblesse noble home Robert Whitgreve & luy avoir donne & donons per icestes presentes pour memory d'onneur perpetuell au portre ses armes ensigne de Nobleſſe un esive de azure a quatre points, d'or quatre Cheverons de Gules & luy de partire as autres personnes nobles de son linage en descent avecques les Differences de Descent au dit blazon & pour de tout armoyer & revestire son dit blazon & en honneur le reparer a nous avecque celuy ordeine & attribuz helme & timbre ceſt assçavoyr le helme en mantle de bloy furrey d'ermines au unne coronne un demy Antaloppe d'or & pour ceste nostre lettre patente dedit donne verifier, en tesmoigne la nous fait seeler au seele de nos properes Armes le xiij. iour d' Augnst l'an du reigne le Roy H.sisme puis le conqueſt viceſme.

Armes granted to William Moigne by Thomas Grendall.

A touz ceux q̄ ceſte preſente lettre verront ou orront Thomas Grendale de Fenton coſyn. & heir a Iohan Beaumeys iadys de Santre Salutz en dieu. Come les Aarmes d'anceſtrye du dit Iohan apres le iour de ſon moriant ſoient par loy & droit deritage a moy eſchaietz com a ſon proſchein heir du ſon linage, Sachetz moy lavant dit Thomas avoir donnee & grantee par yceſtes, les entiers avantdites Armes, one leur appurtenantz a William Moigne Chivaler, quelles Armes Ceſtaſcavoir ſont dargent one une crois daſure one cinq; garbes dor en le crois, A avoir et tenir touz lez avantdites Armes one leur appurtenantz an dit Monſir William a ces heires & aſſignes a tous iours. En teſmoignance de quelle choſe a ceſtez preſetes lettres j'ay mis mon ſaelx Donn. a Santre le vintſeconde iour de Novembre lan du regne le Roy Richard ſeconde quinzisme.

A



A touz ceux que ces lettres verront & orront Roberte de Morle mariſcall D'irlande Salut en dieu. Saches moi avoir done & grante a mon bon amee Robert de Corby & a ces heires les Armes que me ſont deſcenduz per vere de Heritage apres les deces Monſir Baldwine de Manoires, ceſt aſcavoir D'argent one une Saltier engraile de Sable, avoir & Porter entirement les Armes. Sn dit an dit Robert de Corby & ſes heires a tont jours ſans impechment ou challenge du moy ou de mes heires apres ſes heures & moy avant dit Robert de Morley et mes hei-es an dit Robert de Corby & a ces heires les Armes avant dites en quanq en nous eſt enuers toutz homes a tonzsoures garranterons, en teſmoignance de quel chose a Ceſtes mes lettres ouvrtees ais mis mon ſeale Donn. an Chaſteau de Riſmige le iour de la Aſſanit le Siſme iour de Ianuary lan du raigne Edward tres tiers puis le Conq. Dengleterre 22. & de France Neoffiſme.

Armes assigned by this instrument from Ioane Lee to Richard Pishalle.

Noverint universi per præsentes me Ioannam nuper uxorem Willielmi Lee de Knightly dominam & rectam hæredem de Knightley dedisse concessisse & hac præsenti carta mea confirmasse Ricardo Peshale filio Humfridi Peshale Scutum Armorum meorum habend. & tenend. ac portand, & utend. ubicunque voluerit sibi & hæred. suis imperpetuum. Ita quod nec ego nec aliquis alius nomine meo aliquod jus vel clameum seu calumpniam in prædicto scuto habere potuerimus, sed per præsentes sumus exclusi imperpetuum. In cujus rei testimonium Sigillum meum apposui. Dat. apud Knightley die Mercurij prox. post festum Paschæ. Anno regni regis Henrici sexti post conquestum quarto decimo.

Iehan

A Writ out of the Court of Chivalry.

Iehan filz frere & uncle an Roys Duc de Bedford Conte de Richmond & de Kendall & Conneſtable d' Angleterre, A noſtre treſcher couſin Iehan Duc de Northfolk Mareſchal d' Angleterre ſaluz. Nous vous mandons & chargeons que vouz facez arreſtre & venir devant nous ou noſtre Lieutenant a Weſtminſter a la quinſhime du ſaint hillari. prochain venant William Clopton de Conte de Suffs Eſquier pour adonques reſpondre devant nous ou noſtre Lieutenant en la Courte de Chivalree a Robert Dland Eſquier du Counte de Nicholl. de ce que le dit Robert adonques luy ſurmettra par voie darmes tochant ce quil fauxment & encontre honeſte & gentileſſe darmes ad mis & apposé le ſeel de ſes armes a un faux & forgé fait as dommages dudit Robert de C. l. & plus a ce quil did Remandantz par devers nous a dit iour oue iceſt noſtre mandement tout ceque vous en aurez faitz. Don. ſoubz le ſeal de noſtre office le xxiij. Iour de November l'an du regne noſtre Seigneur le Roy Henry ſiſme puis le conqueſt d' Angleterre cetiſme.

¶ Sciant præsentes & futuri quod ego Thomas de Clanvowe chl'r dedi concessi & hac præsenti carta mea confirmavi Willielmo Crikeot consanguineo meo Arma mea, & jus eadem gerendi quæ mihi jure hæreditario descenderunt Habend. & tenend. prædicta Arma mea & jus eadem gerendi præfato Willielmo hæredibus & assignatis suis, absque reclamatione mei vel hæredum meorum imperpetuum. Et ego prædictus Thomas & hæredes mei prædicti Arma & jus eadem gerendi præfato Willielmo hæredibus & assignatis suis contra omnes gentes warrantizabimus imperpetuum. In cujus rei testimonium præsenti cartæ meæ sigillum meum apposui Dat. apud Hergast in festo corporis Christi. Anno regni regis Henrici quarti post conquestum undecimo.

In

In this and the succeeding ages, at every expedition such as were Gentlemen of bloud would repaire to the Earle Marshall, and by his authority take coate of Armes which were registred alwaies by officers of Armes in the Rolles of Armes, made at every service, whereof many yet remaine, as that of the siege of *Caer laveroc*, the battaile of *Sterling*, the siege of *Calice*, and divers Tournaments. At this time there was a distinction of Gentlemen of bloud, and Gentlemen of coate-armour, and the third from him that first had coate-armour was to all purposes held a Gentleman of bloud.

Well, whosoever would note the manners of our progenitours in this age, in wearing their coate armours over their armour, and bearing their Armes in their shields, in their Banners Penons; and in what formall manner they were made Bannerets & had licence to reare their Banner of Armes, which they presented uprolled to the Prince, who unfolded, and redelivered it with happy wishes; I doubt not, but that he will judge that our ancestors were as valiant and gallant as they have beene since they left off their Armes, and used the colours and curtaines of their Mistris beds in steed of them.

Now what a large field would lie open to him that should seriously enter into this matter? He might say much to omit Charges which seeme infinite, of the differences in Armes of them which descended of one house by the male, I doe not meane *Label* for the first sonne while the father surviveth, the *Crescent* for the second, the *Mullet* unpierced for the third, the *Martlet* for the fourth, an *Annulet* for the fifth, a *Flour de lys* for the sixt, and the rest according as it pleased the *King of Armes*. These saving the first were not in use in elder times, but began about the time of King *Richard* the second. And now when families are very farre propagated are not sufficient for that use. For many should beare a *Mullet* within a *Crescent*, an *Annulet* and *Martlet* thereupon very confusedly: But in passed ages they which were descended from one stemme,

ſtemme, reſerving the principall charge and commonly the colour of the Coate, tooke Borders, Bends, Quarters, Bendelets, Croſlets, or ſome other addition or alteration. As for example. The firſt Lord *Clifford* bare Chequy *Or* and Azure, a Bendelet Geules, which the elder brethren kept ſo long as they continued; a ſecond ſonne turned the bendelet into a bend Geules, and thereon placed three Lioneux paſſant *Or*, from whom the *Cliffords* of Frampton deſcended. *Roger Clifford* a ſecond ſonne of *Walter Clifford* the firſt, for the bendelet tooke a feſſe Geules, as the Earle of Cumberland, from him deſcended beareth now, and the *Cliffords* of Kent, braunched out of that houſe tooke the ſame with a border Geules. Likewiſe the eldeſt houſe of Stafford bare *Or*, a Cheveron Geules, but the yonger deſcended from them, tooke divers differences, as they of Pipe, did ſet about their Cheveron three Martlets ſable, another placed three plates upon the Cheveron, they of Southwike added a border Sable, they of Grafton, a Quarter Ermin, they of Frome a border Geules; whereas alſo the Lord *Cobham* did beare Geules on a Cheveron *Or*, three Lioneux rampant ſable, the younger brethren of that houſe, *viz. Cobham* of Sterborrow, of Blackburg, of Biſunclo tooke for the three Lioneux, three Eſtoiles, three Eaglets and three Creſcents: So of the deſcendents from the Lords *Barkley*, they of *Stooke Gifford* and *Uſey*, added Ermines in the Cheveron, they of Beverſton a border Argent, they of Wimondham in the county of Leiceſter changed their ten Croſſes into as many Cinquefoiles.

As for the difference of Baſtards, none in old time bare the fathers Armes, with a bend ſiniſter, unleſſe they were avowed and bare alſo their fathers ſurname; but other coates were commonly deviſed for them. As Sir *Roger* of *Clarendon* baſtard ſon of the Blacke Prince, bare *Or* on a bend ſable three feathers Argent, which was borrowed from his fathers deviſe: *John de Clarence* baſe ſon to *Thomas* Duke of *Clarence*, who valiantly recovered from the enemy the corps of his father ſlaine at the battaile of Ba-

voy

voy, bare partie per Cheveron Gcules & Azure two lyons adverſe & Saliant Gardant *Or*: in the chiefe, and a *Floure-de-lis Or*, in baſe point: *Iohn Beauford*, a baſe ſonne of the houſe of *Somerſet* bare party per pale Argent and Azure a bend of England with a labell of France, &c.

Theſe Armes were for a long time borne ſingle, afterward two were quartered, then more marſhalled together, to notifie from what houſes the bearers were deſcended by heires generall: Augmentations alſo were given by the Kings of eſpeciall grace, or merit.

Quartering of Coates, beganne, firſt, as farre as I have obſerved, in Spaine, in the Armes of Caſtile and Leon, when thoſe two kingdomes were conjoyned; which our King *Edward* the third next imitated when he quartered France and England, (for I omit his mother Queene *Iſabel* who joyned in her ſeale England, France, Navarre, and Champaine. He in this firſt quartering varied, ſometime placing France, ſometime England in the firſt quarter, whether to pleaſe either nation, I know not. But at the laſt he reſolved to place France firſt, whether as more honourable, or of which he held great and rich territories, let other determine. All kings hitherto ſucceeding, have continued the ſame. Yea and when King *Charles* the ſixt of France, changed the *ſemeé Flour-de-lys*, into three, our King *Henry* the fifth did the like, and ſo it continueth. The firſt of the Nobilitie that quartered another Coate was *Haſtings* Earle of Pembroke, who quartered his owne coate with that of Valence of the houſe of *Luſignian*, in whoſe right he had that Earledome, and ſhortly after *Matild*, ſiſter and heire to *Anthony* Lord *Lucy*, gave all her lands to the heire male of the Lord *Percy* her ſecond huſband, conditionally, that her Armes being three Lucyes and Geules, ſhould be quartered alwaies with Percyes Lyon Azure rampant in *Or*, and hereupon was a Fine leavied in the time of King *Richard* the ſecond. After theſe times every gentleman began to quarter the coate of the chiefe heire with whom his progenitour had matched, and often *Quartering.*

preferred that in the first place, if she were honourable. But after that divers were marshalled together for the honour of Queene *Elizabeth* wife to King *Edward* the fourth (who first of all our kings since the Conquest married his subject,) many in imitation did the like, which so increased that now of late some have packed fifty in one shield. And this is to shew their right. For it was objected against *Richard* Duke of Yorke when he claymed the Crowne as heire to *Lionell* Duke of Clarence, that hee did not beare the said Dukes Armes: But he answered thereunto, that he might lawfully have done it, but forbare it for a time; as he did from making his claime to the Crowne.

Rot. Parlam. 39. Henr. 6.

Augmentations.

For Augmentations, some were of meere grace, some of merit. *Richard* the second choosing Saint *Edward* the Confessor to be his patron, empaled his coate with the Armes of England, & of his mere grace granted to *Thomas* Duke of Surrey to empale likewise the same Saint *Edwards* Armes in a Border Ermine with his owne, and to *Thomas Mowbray* Duke of Norfolke the same holy kings Armes intirely. Notwithstanding *Henry Howard* Earle of Surry lineally descended from him was attainted, among other pretences for so bearing the same. The said King *Richard* also granted to his Favorite *Robert Vere*, Earle of Oxford, and Duke of Ireland, that he should beare during his life *Azure* 3. Crownes Or within a border *Argent*. In like manner and respect, to omit many; King *Henry* the eight, granted to the familie of Manours, now Earles of Rutland, the Flowre-de-Lys, and Lyons which he beareth in chiefe, for that they descended from a sister of king *Edward* the fourth. He honoured his second wife, Queene *Anne Bollen* with three coates; his third wife, Queene *Iane*, with one; *Katharine Howard*, his fifth wife, with two; his last wife, *Katharine Parr*, with one, by way of *Augmentation*.

Pat. 9. Ric. 2.

For merit he granted to *Thomas Howard*, Duke of Norfolke, and his posterity, for his victory at Flodden field, wherein King *Iames* the 4. of Scotland, was slaine, a demy Lyon Geules, pierced through the mouth with an arrow,

within

within a double treasure floured of the same, in the midst of the bend of the *Howards Armes*. And about the same time he rewarded Sir *John Clerk*, of Buckinghamshire, who did take the D. of Longuile at the battail of Spurres, with a Canton *Azure*, therein a demy Ramme salient *Argent*, two Flour-de-lys Or in chiefe; over all a baston truncked in the sinister point of his owne *Armes*; for that no Christian may beare entirely the *Armes* of a Christian, whom hee taketh in warre. In like manner *Ferdinand*, King of Spaine, honoured Sir *Henry Guilford* with a Canton of Granado; and *Charles* the fifth *Peter Read* of *Grimingham*, with a Canton of Barbarie for his service at Tunis.

An Inschocheon of armes may have place amongst augmentatiõs, which is the armes of a wife being an heir generall, inserted in the centre or middle of her Husbands Coats after he hath issue by her, to manifest the apparent right of her inheritance transmissible to his and her issue. Otherwise if she be not an heire, hee may but onely empale it with his owne. *Inschocheon.*

Creasts being the Ornaments set on the eminent toppe of the Healme, and called *Tymbres* by the French, I know not why, were used anciently to terrifie the enemy, and therefore were strange devises or figures of terrible shapes, as that monstrous horrible *Chimera* outbreathing flames upon *Turnus* Healme *in Virgil*.

——— Galea alta Chimeram
Sustinet Ætnæos efflantem naribus ignem.

Of which sort many might be remembred, but when as *Papirius* said of the Samnites Creasts, when he encouraged his souldiers against them, *Cristæ vulnera non faciunt*: milder were used, as the *Corvus* or Raven by the family of *Corvinus*, for that while he fought against his enemy, a Raven perched upon his Healme, and so seconded him with his bec, and fluttering wings, that he gayned the victory; whereupon he assumed both his surname, and his Creast, as *Silius Italicus* thus remembreth: *Livius.*

——— *Nomenque superbum*
Corvinus, Phœbea sedet cui casside fulva,
Ostentans ales proavitæ insignia pugnæ.

And by this verse of the same Poet.

Insula. *Casside cornigera dependens insula.*

Wee learne that hornes were in use upon Helmets for Creasts, and that a riband depended from the Helme, as mantles are painted now.

The first Christians used no other blazon in their shields then the name of Christ, and a crosse for their Creast, whereupon *Prudentius:*

——— *Clypeorum insignia Christus*
Scripserat, ardebat summis crux addita cristis.

Many yeares were these Creasts arbitrarie, taken up at every mans pleasure, after they beganne to be hereditarie, and appropriated to families. Here in England first, as I have hitherto observed, about the time of King *Edward* the second. Of what esteeme Creasts were in the time of King *Edward* the third may appeare by record in the 13. yeare of his raigne, when the said King gave an Eagle which he himselfe had formerly borne for a Creast to *William Montacute* Earle of Salisbury, he also gave to him the Mannours of Woodton, Frome, Whitfield, Mershwood, Worth and Pole (which came to his hand by the forfeiture of *Iohn Matravars*) to the maintenance thereof. And the said Earle regranted the said Creast to *Lionell* the Kings sonne, and his Godson with much honour. What carefull consideration was then of Creasts may also appeare by record among the Patents 17. of King *Richard* 2. who granted that whereas *Thomas Mowbray* Earle Marshall and Nottingham might lawfully beare a Leopard *Or* with a Label Argent about his necke which might lawfully appertaine

to

to the Kings ſonne and heire, that he ſhould in place of that Labell beare a Crowne Argent. More might be hereunto added of Helmes, Creaſts, Mantles, and Supporters: but for them and ſuch like I leave the reader to *Edmond Bolton* who learnedly and judiciouſly hath diſcovered the firſt elements of Armory, to *Gerard Leigh*, *John Ferne*, *John Guillim Portiſmouth*, Purſuivants of Armes who have diligently laboured therein, and to others that have written, or will write hereafter in this argument, leſt I ſhould ſeeme to gleane from the one, or prevent the other.

Grave Speeches and wittie Apothegmes of worthy Perſonages of this Realme in former times.

TWenty yeares ſince, while *I. Biſhop* (whoſe memory for his learning is deare to mee) and my ſelfe turned over all our Hiſtorians wee could then finde, for divers ends wee beganne to note apart the Apothegms or Speeches (call them what ye will) of our nation. Which ſince that time I have ſo farre encreaſed, as our Countrey-writers ſpare in this point, have afforded; and here doe offer them unto you. Albeit I doe know they will lye open to the cenſure of the youth of our time, who for the moſt part, are ſo over-gulled with ſelfe-liking, that they are more then giddy in admiring themſelves, and carping whatſoever hath beene done or ſaid heretofore. Nevertheleſſe, I hope that all are not of one humour, and doubt not, but that there is diverſity of taſtes, as was among *Heraces* gueſts; ſo that which ſeemeth unſavorie to one, may ſeeme dainty to another, and the moſt witleſſe ſpeech that ſhall be ſet downe, will ſeeme witty to ſome. We know that whereas *Dianaes* Temple at *Epheſus* was burned that night that *Alexander* the Great was borne; one ſaid, *It was no marvell, for ſhee was then abſent, as mother Midwife, at ſo great a child-birth. Tully* doth commend this for a wittie conceit, and *Plutarch* condemneth it as a wit-

Cicer. de Nat. Deorum lib. 2. Plutarch. in Alexandro.

witlesse jest. The like is to be looked for in these, which nevertheless whatsoever they are in themselves, or in other mens judgements, I commend them to such indifferent, courteous, modest Readers, as doe not thinke basely of the former ages, their country, and countrimen; leaving the other to gather the pregnant *Apothegmes* of our time, which I know will finde farre more favour. And that I may set them in order of time, I will beginne with the ancient *Britaine* Prince, called by the Romans *Caratacus* (haply in his owne tongue *Caradoc*) who flourished in the parts now called *Wales*, about the sixtieth yeare after the birth of Christ.

Caratacus a Britaine, who 9. yeares withstood the Romane puissance, was at length vanquished, and in triumphant manner with his wife, daughters, and brethren, presented to *Claudius* the Emperour in the view of the whole citie of *Rome*. But hee nothing appalled with this adversity, delivered this speech; *Had my moderation and cariage in prosperity, been answerable to my Nobility & Estate, I might have come hither rather a friend thē a captive; neither would you have disdained to have entred amitie with me being nobly descended, and soveraigne over many people. My present state, as it is reproachfull to mee, so it is honourable to you: I had horsemen, munition and money, what marvell is it, if I were loath to loose them? If you will be soveraigne over all, by consequence all must serve you: had I yeelded at the first, neither my power, nor your glory had beene renowned, and after my execution oblivion had ensued: But if you save my life, I shall be for ever a president and proofe of your clemencie.* This manly speech purchased pardon for him and his, and the Senate assembled adjudged the taking of this poor Prince of *Wales*, as glorious, as the conquering of *Siphax* king of *Numidia* by *P. Scipio*, or of *Perses* King of *Macedonia* by *L. Paulus*. (*Tacitus*)

When

When this *Caratacus* now enlarged was carried about to see the state and magnificence of *Rome*, *Why doe you* (said he) *so greedily desire our poore cottages, when as you have such stately and magnificall palaces?* [*Zonaras*]

In the time of *Nero*, when the Britans could no longer beare the injustice wherewith the Romans both here and elsewhere grounded their greatnes; *Bundica*, called by some *Boadicia*, Princesse then of the parts of *Norfolke* and *Suffolke*, exceedingly injuried by them, animated the Britans to shake off the Roman bondage, and concluded: *Let the Romans which are no better than Hares and Foxes understand that they make a wrong match with Woolfes and Greyhounds:* And with that word let an Hare out of her lappe, as a fore-token of the Romans fearefulnesse, but the successe of the battell prooved otherwise. (*Xiphilinus.*)

Calgacus a warlike Britan commanding in the north part of this Isle, when he had encouraged his people with a long speech to withstand the Romans ready to invade them, concluded emphatically with these words, *You are now come to the shocke, thinke of your ancestors, think of your posterity:* for the Britans before the arrivall of the Romans enjoyed happy liberty, and now were in danger of most heavy slavery.

Severus the Emperour an absolute Lord of the most part of this Isle, when from meane estate he had ascended to the highest honour, was wont to say, *I have beene all, and am never the better.*

When hee lay sicke of the gowt at *Yorke*, and the souldiers had saluted his sonne there by the name of *Augustus* as then Soveraigne: hee got him up, caused the principall practisers of that fact to be brought before him, and when they prostrate craved pardon, hee laying his hand upon his head, said; *You shall understand that my head, and not my feet doth governe the Empire:* and shortly after ended his life in the citie of *Yorke* with these words; *I found the State troublesome every where, & I leave it quiet even to the*

the Britans, and the Empire sure and firme to my children, if they be good, but unsure and weake if they be bad: A Prince he was very industrious, of marvellous dispatch, and so inured in continuall action, that at the last gaspe he said, *And is there any thing for me to doe now?*

While he ruled, the world was so loose that three thousand were indicted at *Rome* of adultery, at which time *Iulia* the Empresse blamed the wife of *Argetocox* a northern Britaine Lady, that the Brittish women did not according to womanhood carry themselves, in accompanying with men, (for then ten or twelve men had two or three wives common among them.) But shee not ignorant of the Roman incontinencie, replied; *We accompany indeed with the best and bravest men openly, but most vile and base companions doe use you secretly.* [*Xiphilinus.*]

At *Yorke* also dyed *Constantinus Chlorus* the Emperour, who being not able to furnish *Diocletian* his consort in the Empire with such a masse of money, as he required at that instant, said, *Hee thought it better for the common-wealth that money would be in the hands of private men, then shut up in the Emperours coffers*; concurring with *Trajane*, who compared the treasure of the Prince unto the spleene, that the greater it groweth, the limbs are the lesser. [*Eusebius.*]

His sonne *Constantine*, invested in the Empire at *Yorke*, (and a Britan born as all Writers consent, beside *Nicephorus* who lived not long since, and now *Lipsius* deceived by the false printed coppy of *Iul. Firmicus*,) the first Emperour which advanced the faith of Christ, followed the humility of Christ, for hee used to call the common people, *His fellow servants and brethren of the Church of God.*

When a flattering Priest (for in all ages the Clericall will flatter, as well as the Laicall) told him that his godlines and vertues justly deserved to have in this world the Empire of the world, and in the world to come, to raigne with the sonne of God: The humble Emperour cried, *Fie, fie, for shame, let me heare no more such unseemly speeches: but*

rather suppliantly pray unto my Almightie Maker, that in this life, and in the life to come, I may seeme worthy to be his servant.

When hee sought by severe edicts to abolish all heathenish superstition, and laboured by godly lawes to establish the true religion and service; yea, and unceslantly endevoured to draw men unto the faith, perswading, reproving, praying, intreating in time, out of time, publikely and privately: he one day said merrily, yet truely unto the Bishop that he had bidden to a banquet, *As ye be Bishops within the Church, so may I also seeme to be a Bishop out of the Church.*

He disswading one from covetousnes, did with his lance draw out the length and bredth of a mans grave, saying: *This is all that thou shalt have when thou art dead, if thou canst happily get so much.*

Hee made a law that no Christian should be bondman to a Iew, and if that any Iew did buy any Christian for his slave, hee should bee fined therefore, and the Christian enfranchised; adding this reason: *That it stood not with equity, that a Christian should be slave to the murtherers of Christ.*

Ethelbert King of *Kent*, was hardly induced to embrace Christian Religion at the perswasion of *Augustine* sent to convert the English Nation: but at length, being perswaded and desirous to be baptized, said: *Let us come also to the King of Kings, and giver of Kingdomes: it may redound to our shame, that wee which are first in authority, should come last to Christianity: But I doe beseech that true King, that he would not respect the precedence in time, but devotion of minde,* [*Joscelinus*.]

When *Paulinus* brought unto *Edwin* King of *Northumberland* the glad tidings of the salvation of mankinde by Christ, and preached the Gospell unto the King and his Nobility, zealously and eloquently, opening unto them the mysteries of our faith and precepts of Christian Religion; one of the Lords thus spake unto the King, (but some

some now happily will smile at this speech,) *Wee may aptly compare mans state unto this little Robbin-Redbrest, that is now in this cold weather here in the warme chamber chirping and singing merrily, and as long as she shall remaine here. we shall see and understand how she doth: but anone when shee shall be flowne hence abroad into the wide world, and shall be forced to feele the bitter stormes of hard winter, we shall not know what shall become of her: So likewise wee see how men fare as long as they live among us, but after they be dead, neither we nor our religion have any knowledge what becomes of them: Wherfore I doe think it wisedome to give eare unto this man, who seemeth to shew us, not only what shall become of us, but also how we may obtain everlasting life hereafter.* Beda.

When *Rodoald* King of the East *Angles*, being wonne with rewards, was shamefully minded to have delivered unto *Edelfride* the King of *Northumberland*, the innocent Prince *Edwin*, who had fled unto him to be saved from the bloudy hands of *Edelfride*, who had unlawfully bereaft him of his kingdome: His wife turned his intent, by telling him, that *It stood not with the high and sacred state of a King to buy and sell the bodies of men, as it were a petty chapman: or that which is more dishonourable, slave-like to sell away his faith, a thing which he ought to hold more precious than all the gold and gemmes of the whole world, yea and his owne life.* Beda.

Ina King of West-Saxons, had three daughters, of whom upon a time he demanded whether they did love him, and so would do during their lives, above all others; the two elder sware deepely they would, the yongest, but the wisest told her fatherly without flattery: *That albeit she did love, honour, and reverence him, and so would whilst shee lived, as much as nature and daughterly duty at the uttermost could expect: Yet she did thinke that one day it would come to passe, that she should affect another more fervently, meaning her husband, when she were married: Who being made one flesh with her, as God by commandement had told, and nature had taught her, she was to cleave fast to, forsaking father & mo-*

ther, kiffe and kinne. [Anonymus.] One referreth this to the daughters of King *Leir*.

Imperious was that speech of *Theodore* the Grecian, Archbishop of *Canterbury*, in depriving a poore English Bishop, *Although we can charge you with nothing, yet that we will, we will:* like to that; *Sic volo, sic jubeo, stat pro ratione voluntas*: But humble was the English Bishops reply: *Paul appealed from the Iewes to Cæsar, and I from you to Christ! Vita S. Wilfredi.*

The reverend *Bede*, whom wee may more easily admire, than sufficiently praise for his profound learning in a most barbarous age, when hee was in the pangs of death, said to the standers by; *I have so lived among you, that I am not ashamed of my life, neither feare I to die, because I have a most gracious Redeemer.* Hee yeelded up his life with this prayer for the Church; *O King of glory, Lord of Hosts which hast triumphantly ascended into heaven, leave us not fatherlesse, but send the promised spirit of thy truth amongst us.* Some write that hee went to *Rome*, and interpreted there *S. P. Q. R.* in derision of the *Gothes* swarming to *Rome*. *Stultus Populus Quærit Romam.*: and that in his returne he died at *Genoa*, where they shew his tombe: But certaine it is that he was sent for to *Rome* by *Sergius* the Pope, and more certaine that he dyed at *Weremouth*, and from thence was translated to *Durham*: And that I may incidently note that which I have heard: Not many yeares since a French Bishop returning out of *Scotland*, comming to the Church of *Durham*, and brought to the shrine of Saint *Cuthbert*, kneeled downe, and after his devotions, offered a Baubie, saying; *Sancte Cuthberte, si sanctus sis, ora pro me:* But afterward, being brought unto the Tombe of *Beda*, saying likewise his Orisons, offered there a French crowne with this alteration, *Sancte Beda, quia sanctus es, ora pro me.*

Iohannes Erigena surnamed *Scotus*, a man renowned for learning, sitting at the Table, in respect of his learning, with *Charles* the Bauld, Emperour and King of *France*, beha-

behaved himselfe as a slovenly Scholler, nothing courtly; whereupon the Emperour asked him merrily, *Quid interest inter Scotum & Sotum*; What is the difference betweene a Scot and a Sot? He merrily, but yet malapertly answered, *Mensa*, The Table; as though the Emperour were the Sot, and he the Scot. [*Rog. Hovedenus.*]

On an other time the Emperour did set downe unto him a dish with two faire great fishes, and one little one, willing him to be carver unto two other Schollers that sat beneath him: Then Master *Iohn*, who was but a little man, layed the two great fishes upon his owne trencher, and set downe the one little fish unto the other two Schollers, who were bigge men. Which when the Emperour saw, he smiling said; *Infaith Master Iohn, you are no indifferent divider: Yes, if it like your Highnesse, very indifferent*; (said he) *for here* (pointing to himselfe and the two great fishes) *be two great ones, and a little one, and so yonder* (reaching his hand towards the Schollers) *are two big ones, and a little one. Idem.*

Winefridus borne at *Kirton* in Devonshire, after surnamed *Boniface*, who converted *Freeseland* to Christianity, was wont to say, *In old time there were golden Prelats, and woodden Chalices, but in his time woodden Prelates, and golden Chalices.* [*Beatus Rhenanus libr. 2. rerum Germanicarum.*]

Ethelwold the Bishop of *Winchester*, in the time of King *Edgar*, in a great famine sold away all the sacred gold and silver vessels of all his Church, to releeve the hunger-starved poore people, saying, *That there was no reason that the senseless temples of God should abound in riches, and living temples of the holy-Ghost starve for hunger.*

When as *Kinnad* King of *Scots* a vassall to King *Eadgar* of *England*, had said at his Table, *That it stood not with the honour of the Princes of this Isle to be subject to that Dandiprat Eadgar*, who was indeed but of small stature, yet full of courage: He understanding thereof, withdrew *Kinnad* privately into a wood, as though he had to conferre with him

of some important secret; where he offered him the choice of two swords, prepared for that purpose, with these words, *Now we are alone, you may try your manhood, now may it appeare who should be subiect to the other: retire not one foot backe: It standeth not with the honour of Princes to brave it at the Table, and not to dare it in the field.* But *Kinnad* hereat dismaied, desired pardon by excuse, and obtained it. [*Malmesburiensis pag.* 33.]

The same King *Edgar*, having brought into his subjection the aforesaid *Kinnad* King of *Scottes*, *Malcolm* King of *Cumberland*, *Mac cuis* the arch-pirate Lord of the Isles, with *Dufnall*, *Griffith*, *Howell*, *Jacob*, *Iudethill* Princes of *Wales*, was rowed by them in triumphant manner in his barge upon the river of *Dee* at *Chester*, [at which time it is reported he said; *Then may my successours the Kings of England glory, when they shall doe the like.* [*Marianus Scotus Anno* 973.

When *Hinguar* of *Denmarke* came so sodainely vpon *Edmund* the King of the *East-Angles*, that hee was forced to seeke his safety by flight, hee happened unhappily on a troupe of *Danes*, who fell to examining of him, whether hee knew where the King of the *East-Angles* was, whom *Edmund* thus answered; *Even now when I was in the palace, he was there, and when I went from thence, he departed thence, and whether he shall escape your hands or no, onely God knoweth.* But so soone as they once heard him name God, the godlesse infidels pittifully martyred him. [*Vita Sancti Edmundi*].

When *Brithwold* a noble Saxon marching against the *Danes* encamped neare *Maldon*, was invited by the Abbot of *Elie* to take his dinner with him, he refusing, answered; *He would not dine from his companies, because he could not fight without his companies. Liber Elienſis.*

King *Canutus*, commonly called *Knute*, walking on the Sea sands neare to *Southampton*, was extolled by some of his flattering followers, and told that hee was a King of Kings, the mightiest that raigned farre and neare; that both

sea

sea and land were at his command: But this speech did put the godly King in minde of the infinite power of God, by whom Kings have and enjoy their power, and thereupon he made this demonstration to refell their flatterie: He tooke off his cloake, and wrapping it round together, sate downe upon it neare to the Sea, that then beganne to flow, saying, *Sea, I command thee that thou touch not my feete:* But he had not so soone spoken the word, but the surging wave dashed him. Hee then rising up, and going backe, said: *Ye see now my Lords, what good cause you have to call me a King, that am not able by my commandement to stay one wave: no mortall man doubtlesse is worthy of such an high name, no man hath such command, but one king which ruleth all. Let us honour him, let us call him king of all kings, and Lord of all nations: Let us not only confesse, but also professe him to be ruler of the heavens, sea, and land.* [*Polydorus* and others.]

When *Edric* the extorter was deprived by King *Cnute* of the governement of *Mercia*; hee impatient of the disgrace, told him hee had deserved better, for that to pleasure him, hee had first revolted from his Soveraigne King *Edmund*, and also dispatched him. Whereat *Cnute* all appalled, answered; *And thou shalt dye for thy desert, when as thou art a traitour to God and me, in killing thy King, and my confederate brother; His bloud be upon thy head, which hast layed hands upon the Lords annoynted.* Some report that he said; *For his deserts he should be advãced above al the Nobility of England*, which hee immediately performed, advancing his head upon the Tower of *London*. [*Florilegus.*]

King *Edward* the Confessour, one afternoone lying in his bed with the curtaines drawne round about him, a poore pilfering Courtier came into his chamber, where finding the Kings Casket open, which *Hugoline* his chamberlaine had forgotten to shut, going foorth to pay money in haste, hee tooke out so much money as hee could well carry, and went away. But insatiable desire brought him

him againe, and so the third time, when the King who lay still all this while, and would not seeme to see, beganne to speake to him, and bade him speedily be packing; *For hee was well if hee could see; for if Hugoline came and tooke him there, he were not onely like to lose all that he had gotten, but also stretch an halter.* The fellow was no sooner gone, but *Hugoline* came in; and finding the Casket open, and much money taken away, was greatly mooved: But the King willed him not to be grieved, *For* (said he) *he that hath it, had more need of it then we have.* This at that time was adjudged Christian lenity, but I thinke in our age it will bee accounted simplicitie in the worst sense. [*Vita Sancti Edwardi.*]

This *Edward* hasted out of *Normandy*, whither his expelled father King *Ethelred* had fled with him, with a great power to recover the kingdome of *England* from the Danes, neere unto whose forces hee was encamped, ready to give them battell: But when his Captaines promised him assured victory, and that they would not leave one Dane alive: *God forbid* (quoth *Edward,*) *that the kingdome should be recovered for me one man, by the death of so many thousand men: It is better that I doe leade a private and unbloudy life, then be a King by such butchery:* And therewithall brake up Campe, and retyred into *Normandy*, where he staied untill God sent opportunity to obtain the kingdome without bloud. [*Paulus Æmilius.*]

Harold as hee waited on the cuppe of the said King *Edward*, chanced to stumble with one foot, that hee almost kissed the ground, but with the other legge hee recovered himselfe, and saved the wine, whereat his father *Godwyn*, Earle of *Kent*, who then dined with the King, smiling said: *Now one brother did helpe another:* At this word, although spoken proverbially, the Kings bloud beganne to rise, thinking how shamefully they had murdered his brother *Alfrede*, and angerly answered; *And so might my brother have beene a helpe to me, if it had pleased you.* [*Vita S. Edwardi.*]

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The same King *Edward* passing out of this life, commended his wife to the Nobilitie, and said; *That she had carried her selfe as his wife abroad, but as his sister or daughter at home:* Afterward seeing such as were present weeping and lamenting for him, hee said; *If you loved mee, you would forbeare weeping and rejoyce, because I goe to my Father, with whom I shall receive the ioyes promised to the faithfull, not through my merits, but by the free mercy of my Saviour, which sheweth mercy on whom he pleaseth.* [*Eilredus Rivallensis.*]

Sywarde the martiall Earle of *Northumberland*, feeling in his sickneſſe that he drew towards his end, arose out of his bed, and put on his armour, saying, *That it became not a valiant man to dye lying, like a beast:* and so he gave up the Ghost standing: As valiantly both spoken and performed, as it was by *Vespasian.*

When the said *Syward* understood that his sonne whom he had sent in service against the Scottishmen, was slaine, he demanded whether his wound were in the fore part or hinder part of his body, when it was answered in the fore part, he replied: *I am right glad, neither wish any other death to me or mine.* [*Hen. Huntingdon.*]

In this age when a Bishop living loosely, was charged that his conversation was not according to the Apostles lives; he made a mocke at it, and excused himselfe with this verse, which was after taken up for a cõmon excuse in that behalfe: *Nunc aliud tẽpus, alii pro tẽpore mores.* [*Anonymus*]

When the fatall period of the Saxon Empire was now complete, and battels were marshalled betweene *William* Duke of *Normandy*, and *Harold*, King of *England*, *Girthe Harolds* yonger brother, not holding it best to hazard the kingdome of *England* at one cast, signified to the King, that the successe of warre was doubtfull, that victory was swayed rather by fortune then by valour, that advised delay was most important in Martiall affaires, and if so bee brother (said hee,) *you haue plighted your faith to the Duke, retire your self, for no force can serve against a mans own con-*

science, God will revenge the violation of another: You may reserve your selfe to give them a new encounter, which will be more to their terrour: As for me, if you will commit the charge to me, I will performe both the part of a kinde brother, and a couragious Leader. For being cleare in conscience, I shall sell my life, or discomfit your enemy with more felicity.

But the King not liking his speech, answered: *I will never turn my backe with dishonour to the Norman, neither can I in any sort digest the reproach of a base minde: well, then be it so,* (said some discontented of the company,) *let him beare the brunt that hath given the occasion.* [*Anonymus.*]

William Conquerour when hee invaded this Iland, chanced at his arrivall to bee gravelled, and one of his feete stucke so fast in the sand, that hee fell to the ground. Wherewithall one of his attendants caught him by the arme, and helped him up, saying: *Stand up my liege Lord, and be of good cheare, for now you have taken fast footing in* England: and then espying that he brought up sand and earth in his hand, added: *Yea and you have taken livery and seisin of the Country*: For you know that in delivering of livery and seisin, a piece of the earth is taken. (*Hist. Normanica.*)

A Wizard, (or a Wise-man as they then called them,) had fore-told *William* that he should safely arrive in *England* with his whole Armie, without any impeachment of *Harold*: the which after it came to passe, the King sent for the Wizard to conferre further with him. But when it was told him that hee was drowned in that ship which onely of all the whole fleete miscarried; The Conquerour said: *Hee would never make account of that science that profited more the ignorant than the skilfull therein, for he could fore-see my good fortune, but not his owne mishap.*

That morning that he was to joyne battell with *Harold*, his armorer put on his backe-piece before, and his breast-

plate

plate behinde, the which being espied by some that stood by, was taken among them for an ill token, and therefore advised him not to fight that day; to whom the Duke answered: *I force not of such fooleries, but if I have any skill in South-saying, (as in sooth I have none,) it doth prognosticate that I shall change copie from a Duke to a King.* [*Idem.*]

Magicke, in the time of *Nero*, was discovered to be but a vanitie, in the declining state of the Roman Empire accounted by the Gentiles a verity: in the time of *Hildebrand* (if we beleeve Authors,) so approved that it was commonly practised: For as in the time of *Valens*, divers curious men (as hath beene said) by the falling of a ring Magically prepared upon the letters ΘΕΟΔ, judged that one *Theodorus* should succeede in the Empire, when indeed *Theodosius* did. So when *Hildebrand* was Pope, by like curiosities it was found that *Odo* should succeede. Whereupon *Odo* Earle of *Kent*, and Bishop of *Bayeux*, brother to king *William* the Conquerour, devoured the Papacie in hope, sent money his perswading messengers to *Rome*, purchased a palace there, and prepared thitherward; when king *William* for his presumption, and other his misdemeanours stayed him, and committed him, saying: *Offensive foole-hardinesse must be timely restrained.* [*Liber Gademensis.*]

When the same *Odo* who was both Bishop of *Bayeux* in *Normandy*, and Earle of *Kent*, in former time had so disloyally carried himselfe against King *William* the Conquerour, that hee complained of him to his Lords: *Lanfranc*, Archbishop of *Canterbury*, advised the King to commit him. *But what say you* (quoth the King) *when as hee is a Clergyman? You may not*, said he, *commit the Bishop of* Bayeux, *but you may well commit the Earle of* Kent [*W. Malmsbur.*] Like unto this was that distinction of *Piramus*, Secretarie to *Charles* the fift in late yeares, when Pope *Julius* the second did combine with the French King, against the Emperour, of the Popes honesty, and *Julius* dishonesty: saying, that the Pope was an honest man, but *Julius* a very Kn.

This King *William*, by reason of sickness, kept his chamber a long time, whereat the French King scoffing said: *The King of England lyeth long in childe-bed.* Which when it was reported unto King *William*, he answered; *When I am churched there shall bee a thousand lights in France:* (alluding to the lights that women used to beare when they were churched,) and that he performed within few daies after, wasting the French frontiers with fire and sword.

The same King at the time of his death, said; *I appoint no successour in the kingdome of* England, *but I commend it to the eternall God, whose I am, and in whose hands all things are*: haply remembring that of the Monke before specified, pag. 5.

This King perceiving his owne defects, in some points, for want of learning, did exhort his children oftentimes to learning with this saying, *An unlearned Prince is a crowned Asse*: Which speech tooke so great impression in his sonne *Henry*, that hee obtained by studie and learning the surname of *Beauclarke*, or fine Scholler. [*Annales Eccleſiæ Cant. & Malmesburienſis.*

William Rufus loved well to keepe vacant Bishopricks and Abbies in his hands, saying; *Christs bread is sweet, dainty, and most delicate for Kings.*

But although this King made most commonly, as it were, port sale of the Spirituall livings; yet when two Monkes were at drop-vied *Bezantines* (the currant gold of that age) before him for an Abbey, hee espied a third Monke of their company standing in a corner, whom the King asked, what he would give to be Abbot? *Not one farthing* (said he) *for I renounced the world and riches, that I might serve God more sincerely. Then* (said the king) *thou art most worthy to be made Abbot, and thou shalt have it.* [*Liber Cantuar.*]

When

When newes were brought him that the French King had besieged the citie of *Constances* in *Normandy*, he posted with a few to the sea coast, to take ship. But because the winde blew very strong from South, the sailers signified, that it was very dangerous for him to take Sea: but the King replyed, *Hoise up sailes in Gods name, for I have not heard of a King drowned by tempest: You shall see both winde and weather serviceable to us.* Answerable to that of *Iulius Cæsar*, which inforced a poore Pilote in the like case to launch forth, and in the rage of the storme comforted him with saying, *Cæsarem & Cæsaris fortunam vehis.* And as couragiously as that of *Charles* the fift, who in the battell of *Tunis* when he was advised by the Marquesse of *Guasto* to retire his person, when the great Ordnance began to play, said; *Marquesse, thou never heardst that an Emperour was slaine with a great shot.*

I will here present you with another speech (or call it what you will) of the same King *William Rufus*, out of the good and historicall Poet *Robert* of *Gloceſter*, that you may compare a Princes pride in that age, with our private pride, and that our first finest Poets may smile at the verses of that time, as succeeding ages, after some hundred yeares will haply smile at theirs:

As his Chamberlaine him brought, as he rose on a day,
A morrow for to weare, a paire of hose of Say:
He asked what they costned, three shillings he seid,
Fie a dibles quoth the King, who sey so vile a deede:
King to weare so vile a cloth, but it costned more,
Buy a paire for a marke, or thou shalt ha cory fore.
A worse paire enough, the other swith him brought,
And said they costned a mark, & unneth he them so bought:
Aye bel-amy, quoth the King, these were well bought,
In this manner serve me, other ne serve me not.

Hitherto also may be referred that of this King *William*, who the morning before he was slaine with an arrow in

hunting, told his company hee dreamed the last night before, that an extreame cold winde passed through his sides: whereupon some disswaded him to hunt that day; but he resolved to the contrary, answering, *They are no good Christians that regard dreames.* But hee found the dreame too true, being shot through the side by *Walter Tirell.* [*Fragmentum antiquæ historiæ Franc. à P. Pithæo editum.*

OF *Henry* the first I have read no memorable speech, but what I have read I will report. He was by common voice of the people commended for his wisedome, eloquence, and victories, dispraised for covetousnesse, cruelty, and lechery: Of which he left proofe by his sixteene bastards. But it seemeth that his justice was deemed by the common people to be cruelty, for the learned of that age surnamed him the *Lyon of Justice,* [*Huntingd. Polycraticon, Gemeticensis.*

It was the custome of the Court in the time of King *Henry* the first, that bookes, billes, and letters should be drawne, and signed for servitors in the Court, concerning their owne matters, without fee. But at this time *Turstane* the kings steward, or *Le Despencer,* as they then called him, from whom the family of the L. *Spencers* came, exhibited to the King a complaint, against *Adam* of *Yarmouth* clarke of the Signet, for that he refused to signe without fee a bill passed for him. The King first heard *Turstane,* commending the old custome at large, and charging the clarke for exacting, somewhat contrary thereunto, for passing his booke. Then the Clarke was heard, who briefly said, I received the Booke, and sent unto your steward, desiring him only to bestow of me two spice cakes, made for your owne mouth, who returned answer; He would not, and thereupon I denied to seale his Booke. The King greatly disliked the steward for returning that negative, and forthwith made *Adam* sit downe upon the bench, with

Gastellos.

the

the seale and *Turstanes* Booke before him, but compelled the steward to put off his cloake, to fetch two of the best spice cakes for the kings owne mouth, to bring them in a faire white napkin, and with low curtesie to present them to *Adam* the Clarke; which being accordingly performed, the King commanded *Adam* to seale and deliver him his Booke, and made them friends, adding this speech, *Officers of the Court must gratifie, and shew a cast of their office, not onely one to another: but also to all strangers, whensoever neede shall require.* [*Gualterus Mapes. De nugis Curialium.*]

There was allowed a pottle of wine for liverie every night to be served up to K. *Henry* the firsts chamber, but because the King did seldome or never use to drinke in the night, *Paine Fitz-John* his Chamberlaine, and the Pages of the Chamber did carowse the wine among them. On a time it happened the King at midnight called for wine, but none was to be found: *Paine* and the Pages bestirred themselves in vaine, seeking wine here and there. *Paine* was called in to the King, who asked him if there were not allowance for liverie: hee humbly answered, that there was a pottle allowed every night, but for that hee never called for it (to say the truth in hope of pardon) wee drunke it up amongst us; Then (quoth the King) have you but one pottle every night? that is too short for me and you, from henceforth there shall be a whole gallon allowed, whereof the one pottle shall be for me, the other for you and yours. This I note, not for any gravity, but that the King in that age was commended herein both for bountie and clemencie. [*Gualterus Mapes.*]

Queene *Mawd*, wife to King *Henry* the first of *England*, and daughter to *Malcolme Canmore* King of *Scotland*, was so devoutly religious, that she would goe to Church barefoote, and alwaies exercise her selfe in workes of charity, insomuch that when *David* her brother came out of *Scotland* to visite her, hee found her in her privy chamber with a towell about her middle, washing, wiping, and kissing poore

poore peoples feet, which hee disliking said, *Verily if the King your husband knew this, you should never kisse his lips.* She replyed; *That the feet of the King of heaven are to bee preferred before the lips of a King in earth.* [*Guil. Malmes. & Math. Paris.*]

Simon Deane of *Lincolne*, who for his Courtlike carriage was called to Court, and became a favourite of this King *Henry*, was wont to say; *I am cast among courtiers, as salt among quicke Eeles*, for that he salted, powdred, and made them stir with his salt and sharpe quipping speeches. But what saith the Author, who reporteth this of him; *The salt lost his season by the moysture of the Eeles, and was cast out on the dunghill*: For he incurring hatred in Court, *was disgraced, committed, and at last banished. Henr. Huntingdon in Epistola.*

WHen the *Scottes* in the time of King *Stephen* with a great armie invaded *England*, the Northerne people brought to the field the Earle of *Albemarle* the onely respected heire of those parts in his cradle, and placed him by the Standard, hoping thereby to animate the people: But *Ralph* Bishop of *Duresme* animated them more with this saying, *Assure your selves, that this multitude not trained by discipline will be combersome to it selfe in good successe, and in distresse easily discomforted.* Which proved accordingly, for many Scottishmen left their carcases in the field. [*Historiola de Standardo.*]

MAud the Empresse, daughter and heire of this King *Henry* the first, which stiled her selfe Lady of the Englishmen, would often say to her sonne King *Henry* the second; *Be hasty in nothing; Hawkes are made more serviceable, when ye make faire shewes of offering meate often, and*

yet

yet with-hold it the longer. (*Gualterus Mapes.*) Other *Maximes* of her, *In arte Regnandi*, proceeding from a niggish old wife I wittingly omitte, as unbefitting a Prince.

Robert Earle of *Gloucester*, base sonne to king *Henry* the first, the only martiall man of *England* in his age, used *Stephen Beauchampe* with all grace and countenance, as his onely favorite and *privado*, to the great dislike of all his followers. Whereupon when he was distressed in a conflict, he called to some of his company for helpe, but one bitterly bade him, *Call now to your Stephen. Par on me, pardonne me*, replieth the Earle, *In matters of venery I must use my Stephen, but in Martiall affaires I relye wholly upon you. Gualter Mapes de Nugis Curialium.*

HEnry the second caused his eldest sonne *Henry* to bee crowned King, and that day served him at the Table. Whereupon the Archbishop of *Yorke* said unto the young King, *Your Majestie may reioyce, for there is never a Prince in the world that hath this day such a waiter at his Table as you have. Wonder you so much at that my Lord* (said the young King) *and doth my father thinke it an abasement for him being descended of royall bloud onely by his mother, to serve me at the Table, that have both a King to my father, and a Queene to my mother?* Which proud speech when the unfortunate father heard, hee rounded the Archbishop in the eare, and said; *I repent me, I repent me of nothing more than of untimely advancements.* (*Anonymus.*)

Wimund Bishop of the Isle of *Man*, in the time of King *Stephen*, a martiall Prelate (as many were in that age) after he had with many an inrode annoyed the *Scots*, some English procured by them sodainely apprehended him, put out his eyes, and gelded him (as my Authour saith) for the peace of the kingdome, not for the kingdome of heaven. Who after retiring himselfe to the Abbey of *Biland* in *Yorke-shire*, would often courageously say, *Had I but a*

sparrowes eye, my enemies should never carry it away scot-free. [*Nubrigensis.*]

When King *Henry* the second was at S. *Davids* in *Wales*, and from the cliffes there in a cleere day discovered the coast of *Ireland*, that most mighty Monarch of this Realme, said; *I with my ships am able to make a bridge thither, if it be no further:* which speech of his being related to *Murchard* King of *Lemster* in *Ireland*; he demanded if hee added not to his speech (*with the grace of God:*) when it was answered, that he made no mention of God: Then said hee more cheerefully, *I feare him lesse which trusteth more to himselfe, than to the helpe of God,* [*Giraldus Cambrensis.*]

Owen of *Kevelioc* Prince of *Powis* admitted to the table of King *Henry* the second at *Shrewsbury*, the king the more to grace him, reached him one of his owne loaves, which he cutting in small pieces, and setting them as farre off as hee could reach, did eate very leisurely. When the King demanded what he meant thereby, he answered, *I doe as you my Soveraigne*, meaning that the King in like manner tooke the fruition of offices and spirituall preferments, as long as he might. [*Giraldus.*]

The same King *Henry* returning out of *Ireland*, arrived at Saint *Davids* in *Wales*, where it was signified unto him, that the Conqueror of *Ireland* returning that way, should dye upon a stone called *Lech laver*, neere the Churchyard: whereupon in a great presence he passed over it, and then reprooving the Welsh Britans credulity in *Merlins* Prophecies, said; *Now who will hereafter credit that liar Merlin?* [*Giraldus.*]

Gilbert Foliot Bishop of *London* disliking *Thomas Becket* Archbishop of *Canterbury*, would say oftentimes, *Nisi Zachæum non divertisset Dominus nisi de sicomoro jam descendisset:* That *Zachæus* had never entertained and lodged Christ, unlesse he had come downe from the figge tree: As though Christ could never like the lofty, untill they would humiliate themselves, and come downe. [*Anonymus Ms.*]

The

The same King would often say, *The whole world is little enough for a great Prince.* [*Girald in Distinct.*]

In the time of this *Henry* the second, the See of *Lincolne* was so long voyd, as a certaine Convert of *Tame* propheciedthat there would be no more Bishops of *Lincolne:* But he prooved a truthlesse Prophet, for *Geffrey* the Kings base sonne was preferred after sixteene yeares vacancie thereunto, but so fit a man, as one said of him, *That he was skilfull in fleecing, but unskilfull in feeding.* [*Vitæ Episcoporum Eboracensium.*]

This gallant base Bishop would in his protestations and othes alwayes protest, *By my faith, and the King my father:* But *Walter Mapes* the Kings Chaplaine told him, *You might doe as well to remember sometimes your mothers honesty, as to mention so often your fathers royaltie.* [*Mapes de Nugis Curialium.*] This Bishop *Geffrey* in all his Instruments passing from him, used the stile of *G. Archiepiscopus Eborum*; but in the circumference of his Seale, to notifie his royall parentage, *Sigillum Galfredi filii Regis Anglorum*, as I observed in his Seales.

Savage a Gentleman which amongst the first English had planted himself in *Vlster* in *Ireland*, advised his sonne for to build a castle for his better defence against the Irish enemy, who valiantly answered; *that he would not trust to a castle of stones, but to his castle of bones*, Meaning his body. [*Marlebrigensis.*]

Robert Blanchmaines Earle of *Leicester* was wont to say, *Soveraigne Princes are the true types or resemblances of Gods true majestie*, in which respect, saith mine Authour, treason against the Princes person was called *Crimen majestatis* [*Polycraticon.*]

Pope *Adrian* the fourth an English man borne, of the familie of *Breakespeare* in *Middlesex*, a man commended for converting *Norway* to Christianity, before his Papacy,

but noted in his Papacie, for using the Emperour *Fredericke* the second as his Page, in holding his stirrop, demanded of *Iohn* of *Sarisbury* his countreyman what opinion the world had of the Church of *Rome*, and of him, who answered: *The Church of Rome which should be a mother, is now a stepmother, wherein sit both Scribes and Pharises; and as for your selfe, when as you are a father, why doe you expect pensions from your children? &c. Aurian* smiled, and after some excuses told him this tale, which albeit it may seeme long, and is not unlike that of *Menenius Agrippa* in the Romane historie, yet give it the reading, and happily you may learne somewhat by it. *All the members of the body conspired against the stomacke, as against the swallowing gulfe of all their labours; for whereas the eyes beheld, the eares heard, the hands laboured, the feet travelled, the tongue spake, and all parts performed their functions, onely the stomacke lay idle and consumed all. Hereupon they joyntly agreed all to forbeare their labours, and to pine away their lasie and publike enemy. One day passed ouer, the second followed very tedious, but the third day was so grievous to them all, that they called a common Councell; The eyes waxed dimme, the feet could not support the body, the armes waxed lasie, the tongue faltered, and could not lay open the matter; Therefore they all with one accord desired the advice of the Heart. There Reason laid open before them, that hee against whom they had proclaimed warres, was the cause of all this their misery: For he as their common steward, when his allowances were withdrawne, of necessity withdrew theirs from them, as not receiving that he might allow. Therefore it were a farre better course to supply him, than that the limbs should faint with hunger. So by the perswasion of Reason, the stomack was served, the limbs comforted, and peace re-established. Even so it fareth with the bodies of Common-weales; for although the Princes gather much, yet not so much for themselves, as for others: so that if they want, they cannot supply the want of others; therefore doe not repine at Princes herein, but respect the common good of the whole publike estate.* [*Idem.*]

Oftentimes would he say, *At his preferments never added*

any

any one jot to his happinesse or quietnesse. (Idem.)

He also (that I may omit other of his speeches) would say, *The Lord hath dilated me by hammering mee upon the anvile; but I beseech him he would underlay his hand to the unsupportable burthen which he hath laid upon me. (Idem.)*

When it was signified unto king *Richard* the first, sonne to the foresaid king *Henry*, sitting at supper in his pallace at *Westminster* (which we call the old pallace now) that the French King besieged his towne of *Vernoil* in *Normandy*: he in greatnesse of courage protested in these words, *I will never turne my backe untill I have confronted the French*: For performance of which his princely word, he caused the wall in his pallace at *Westminster* to be broken downe directly towards the South, posted to the coast, and immediately into *Normandy*, where the very report of his sodaine arrivall, so terrified the French, that they raised the siege, and retired themselves. [*Ypodigma.*]

The same King *Richard* purposing an expedition into the holy land, made money at all hands, and among other things sold unto *Hugh Pudsey*, Bishop of *Durham*, the Earledome of *Northumberland*, merrily laughing when he invested him, and saying; *Am not I cunning, and my craftesmaster, that can make a young Earle of an old Bishop?* But this Prelate was fit to be an Earle, for the world (as one of that age said of him) *was not crucifixus to him, but infixus in him* [*Lib. Dunelm.*]

One *Fulke* a Frenchman, of great opinion for his holinesse, told this king *Richard* that he kept with him three daughters, that would procure him the wrath of God, if hee did not shortly ridde himselfe of them. *Why Hypocrite* (quoth the king) *all the world knoweth that I never had childe.* *Yea* (said *Fulke*) *you have as I said, three; and their names are Pride, Covetousnesse, and Lechery. Is it so* (said the king) *you shall see me presently bestow them; the Knights Templers*

shall have Pride, the white Monkes Covetousnesse, and the Clergy Lechery; and there have you my three daughters bestowed among you.

When there was a faire opportunity offered unto this king *Richard*, and to *Hugh* Duke of *Burgundie* for the surprise of *Ierusalem*, they marched forward in two battailes from *Acres*. The king of *England* led the first, the Duke of *Burgundie* the other; when they approached, the Duke of *Burgundie* envying the glory of the English, signified to the King of *England*, that he would retire with his company, because it should not bee said, that the English had taken *Ierusalem*. While this message was delivering, and the King grieving that so glorious an enterprise was so overthwarted by envie; one amongst the English companies cryed aloud to the King, and said, *Sir, sir, come hither and I will shew you Ierusalem.* But king *Richard* cast his coate of armes before his face, and weeping, uttered these words with a loud voyce; *Ah my Lord God, I beseech thee that I may not see thy holy City Ierusalem, when as I am not able to deliver it out of the hands of the enemies.* [*Ian Sire de Ionville* in the life of Saint *Lewes*, *cap.* 70.] This Author also giveth this testimonie of the said king in the eighth chapter of the said Booke. *This Prince was of such prowesse, that he was more feared and redoubted amongst the Sarazens, then ever was any Prince Christian. In so much that when as their little infants began to cry, their mother would say to make them hold their peace; King* Richard *commeth, and will have you, and immediately the little children hearing him named, would forbeare crying:* And likewise the *Turkes* and *Sarazens*, when their horses at any time started, they would put spurre to them, and say; *What you jades, you thinke King* Richard *is here?*

When the same King *Richard* had fortunately taken in a skirmish; *Philip* the Martiall Bishop of *Beavoys*, a deadly enemy of his, hee cast him in prison with boltes upon his heeles, which being complained of unto the Pope, he wrote earnestly unto him, not to detaine his deere son, an Eccle-

Gasticall

siasticall person, and a sheepheard of the Lords, but to send him backe unto his flocke. Whereupon the King sent unto the Pope the armour that he was taken in, and willed his Ambassadour to use the words of *Iacobs* sonnes unto their father, when they had sold away their brother *Ioseph*, *Hanc invenimus, vide utrum tunica filii tui sit, an non; This we found; see whether it be the coate of thy sonne, or no. Nay* (quoth the Pope) *it is not the coate of my sonne, nor of my brother, but some impe of* Mars; *and let him procure his delivery if he will, for I will be no meane for him.*

When the French king and king *Richard* the first began to parlee of peace, his brother *John*, who had falsely and unnaturally revolted unto the French king, fearing himselfe, came in of his owne accord, and suppliantly besought *Richard* brotherly to pardon his manifold offences, that he had unbrotherly committed against him; hee rehearsed the straight league of brotherly piety, hee recounted the many merits of his brother, he bewailed with teares that hitherto he had beene unmindefull of them, as an unnaturall and unthankefull person. Finally, that hee doth live, and shall live, he doth acknowledge that hee hath received it at his hands. The king being mollified with this humble submission, said: *God grant that I may as easily forget your offences, as you may remember wherein you have offended.*

IN the wofull warres with the Barons, when King *Iohn* was viewing of the Castle of *Rochester*, held against him by the Earle of *Arundel*, he was espied by a very good Arcubalister, who told the Earle thereof, and said, that hee would soone dispatch the cruell tyrant, if he would but say the word; *God forbid, vile varlet* (quoth the Earle) *that we should procure the death of the holy one of God.* What (said the souldier) he would not spare you if he had you at the like advantage. *No matter for that,* (quoth the Earle) *Gods*

good

good will be done, and he will dispose thereof, and not the king. [*Matth. Paris.*]

When one about him shewed him where a noble man, that had rebelliously borne armes against him, lay very honourably intombed, and advised the King to deface the monument; he said; *No, no, but I would all the rest of mine enemies were as honourably buried.* [*Idem.*]

When divers Greekes came hither, and offered to prove that there were certaine errours in the Church of *England* at that time, he rejected them, saying, *I will not suffer our faith established to be called in question with doubtfull disputations.* [*Fragm. antiquum editum à P. Pithæo.*]

Yet when the said King *Iohn* saw a fatte Bucke haunched, he said profanely to the standers by, *See how faire and fat this Bucke is, and yet hee never heard Masse all his life long.* But this may be forged to his disgrace by the envious. [*Matth. Paris.*]

IN a solemne conference betweene King *Henry* the third of *England*, and Saint *Lewes* King of *France*, the onely devout Kings of that age, when the French King said, Hee had rather heare Sermons, than heare Masses. Our King replied, (which some will smile at now, but according to the learning of that time,) That hee had rather see his loving friend (meaning the reall presence of Christ in the Sacrament) than to heare never so much good of him, by others in sermons. This I note, because it was then thought facetious, which I doubt not but some will now condemne as superstitious. [*Guil. Rishanger.*]

Perckham that Opticall Archbishop of *Canterbury*, who writte *Perspectiva Communis*, when Pope *Gregory* the tenth, who had created him Archbishop, commanded him to pay foure thousand markes within foure moneths, under paine of excommunication; hee that came unto the See then deepely indebted, said; *Behold, you have created*

me,

me, and as a creature doth desire to be perfected by his creator, so I doe in my oppressions flye unto your Holinesse to be recreated. [*Archiep. Cantuar.*]

Sewall Archbishop of *Yorke* much agrieved with some practises of the Popes collectors in *England*, tooke all patiently, and said; *I will not with Cham discover the nakednesse of my father, but cover and conceale it with Sem.* As *Constantine* the Great said, that he would cover the faults of Bishops and Fathers of the Church with his Imperiall robe. [*Mat. Paris.*]

Pope *Innocentius* the fourth when hee offered the Kingdome of *Sicill* and *Naples* to *Richard* Earle of *Cornewall* with many impossible conditions, *You might as well* (said the Earles Agent at *Rome*) *say to my Lord and Master, I sell or give you the Moone, climbe up, catch it, and take it.* [*Anonymus qui incipit. Rex Pictorum.*]

Alexander successor to *Innocentius* sent unto the said Earle *Richard* to borrow a great masse of money; but the Earle answered, *I will not lend to my superior, upon whom I cannot distraine for the debts.* This *Richard* is reported by the said Author, to have had so great treasure, that he was able to dispend for tenne yeares an hundred markes a day, which according to the Standard of that time was no small summe. [*Idem.*]

In the raigne of King *Henry*, a Bishop of *London* stoutly withstood the Popes *Nuncio*, that would have levied exactions of the clergie: Whereupon the *Nuncio* complained unto the King, who shortly menaced the Bishop, and told him hee would cause the Pope to plucke his Peacockes taile: but the Bishop boldly answered the King, that the Pope and he being too strong for him, might bereave him of his bishopricke, by might, but never by right; and that although they tooke away his Mitre, yet they would leave him his Helmet. [*Lib. Cantuar.*]

Wicked rather than wittie is that of a Deane high treasurer of *England*, that had demeaned himselfe so well in his office, that when he died he made this wicked Will; *I be-*

queathe all my goods and possessions unto my liege Lord the King, my body to the earth, and my soule to the divell. [*Idem.*]

WHen *Edward* the first heard of the death of his onely sonne, he tooke it grievously as a father, but patiently as a wise man. But when hee understood shortly after of the departure of his father King *Henry* the third, he was wholy dejected and comfortlesse: whereat when *Charles* King of *Sicilie*, with whom hee then sojourned in his returne from the Holy land, greatly marvelled, Hee satisfied him with this, *God may send more sonnes, but the death of a father is irrecoverable.* [*Walsingham.*]

This is that King *Edward* the first, who as in lineaments of body he surpassed all his people, being like *Saul*, higher than any of them; so in prudence conjoyned with valour and industry he excelled all our Princes, giving thereby sure ankerhold to the governement of this Realme, waving up and downe before most uncertainely. Which hee effected not so much by establishing good lawes, as by giving life unto his lawes, by due execution. And as my Author saith, *Judices potissimum judicans quos constituit judices aliorum.* Who addeth also this of him; *Nemo in consiliis illo argutior, in eloquio torrentior, in periculis securior, in prosperis cautior, in adversis constantior.* [*Commendatio lamentabilis in transitu Regis Edw. prim.*]

Whereas the Kings of *England*, before his time, used to weare their Crowne upon all solemne Feast dayes, he first omitted that custome, saying merrily, *That Crownes doe rather onerate, than honour Princes.* [*Idem tractatus.*]

When a simple religious man seeing him meanely attired, wondring thereat, asked him why hee being so potent a Prince, ware so simple a sute, he answered, *Father, Father, you know how God regardeth garments, What can I doe more in royall robes, than in this my gabberdine?* [*Idem.*]

When

When the Clergie pretending a discharge by a Canon lately made at the Councell held at *Lyons* in *France*, would contribute nothing to the temporall necessities of King *Edward*, he said unto them in Parliament, *Seeing you doe refuse to helpe me, I will also refuse to helpe you, &c. If you deny to pay tribute to me as unto your Prince, I will refuse to protect you as my subjects; and therefore if you be spoyled, robbed, maimed, and murthered, seeke for no succour nor defence of me, or mine.*

The Pope sent an Injunction unto the same *Edward*, the which was delivered unto him in one of his journeyes against the fautors of *John Balliol* King of *Scotland*, the tenour of it was, that he should surceale to disquiet the Scots, which were an exempt nation, and properly appertaining to the Roman Chappell, wherefore the city of *Jerusalem* could not but defend her Citizens, and helpe them that did trust in the Lord, like mount *Sion*. Hee had no sooner read it, but rapping out an othe, said; *I will not hold my peace for Sion nor Jerusalems rest, as long as there is breath in my body, but will prosecute my just right known unto all the world, and defend it to the death.* [*Tho. Walsingham.*]

When *John* Earle of *Atholl* nobly descended, who had with other murthered *Iohn Comin*, was apprehended by King *Edward* the first, and some intreated for him: the King answered, *The higher his calling is, the greater must his fall be; and as he is of higher parentage, so he shall be the higher hanged*: which accordingly was performed, for hee was hanged on a gallowes fifty foot high. [*Florilegus.*]

When as in siege of the Castle of *Strivelin* in *Scotland*, King *Edward* the first, by his over-forwardnesse was often endangered, some advised him to have more regard to his person, hee answered them with that of *David* in the Psalme, *A thousand shall fall at my side, and ten thousand at my right hand, but it shall not come neere me.* [*Florilegus.*]

When the learned Lawyers of the Realme were consulted in a cause by him, and after long consultation did not satisfie him, he said, (as Kings impatient of delayes may

be bold with their Lawyers,) *My Lawyers are long advising, and never advised, (Florilegus.)* As for other speeches of his I wittingly and willingly overpasse.

Eleanor wife to King *Edward* the first, a most vertuous and wise woman, when he tooke his long and dangerous voyage into the holy land, would not be disswaded to tarry at home, but would needs accompany him, saying; *Nothing must part them whom God hath joyned, and the way to heaven is as neare in the holy land, (if not nearer) as in England, or Spaine.*

This worthy Queene maketh mee remember *Eubulus* a scoffing Comicall Greeke Poet, which curseth himselfe if ever he opened his mouth against women, inferring albeit *Medea* were wicked; yet *Penelope* was peereles: if *Clytemnestra* were naught, yet *Alceste* was passing good: if *Phædra* were damnable, yet there was an other laudable. But here, saith he, I am at a stand, of good women I finde not one more, but of the wicked I remember thousands. Beshrew this scoffer, ye good wives all, and let his curse fall upon him, for of your kinde may many a million bee found, yea of your owne countrey, and that I may reserve other to a fitter place, I will shew unto you a rare example in this Queene of *England*, a most loving and kinde wife, out of *Rodericus Sanctius*, not mentioned by our Historians.

When King *Edward* the first was in the holy land, hee was stabbed with a poysoned dagger by a Sarazen, and through the rancor of the poyson, the wound was judged incurable by his Physitians. This good Queene *Eleanor* his wife, who had accompanied him in that journey, endangering her owne life, in loving affection saved his life, and eternized her owne honour. For she daily and nightly sucked out the ranke poyson, which love made sweet to her, and thereby effected that which no Arte durst attempt; to his safety, her joy, and the comfort of all *England*. So that well worthy was shee to be remembred by those Crosses as monuments, which in stead of Statues were

erected

erected by her husband to her honour at *Lincolne*, *Grantham*, *Stanford*, *Geddington*, *Northampton*, *Stony Stratford*, *Dunstable*, *Saint Albanes*, *Waltham*, and *Westminster* called *Charing crosse*, all adorned with her Armes of *Castile*, *Leon*, and the County of *Pontieu*, which by her right was annexed to the crowne of England.

Robert Winchelsey the Archbishop of *Canterbury* was banished by K. *Edward* the first, but afterward restored again by him, and all the rents that had beene sequestred during his absence, repayed him: whereby hee became the richest Archbishop that had bin in that seate before him: Wherefore often recording his troubles he would say; *Adversitie neuer hurteth, where no iniquity over-ruleth.* [*Lib. Cantu.*]

William de March Lord Treasurer unto King *Edward* the first, caused all the treasure throughout all the land, that was layed up in the Monasteries and Churches, to be at one instant violently taken away by military men, saying, *It is better that money should be mooving, and according to the name be currant, and goe abroad to the use of the people, then resting in chests without fruit and occupation:* concurring in this last point with a *Maxime* of the Vsurers hall.

OF King *Edward* the second, I finde nothing memorable, but that which griefe and great indignity wrested from him, when *Corney* and his rascall rabblements after his deposition, would needs shave him on the way, lest hee should be knowne and rescued. They enforced him to sit downe upon a mole hill, and the knave Barber insulting, told him that cold water taken out of the next ditch should serve for his trimming at that time. He answered, *Whether you will or no, there shall be warme water*: and therewithall he shedding tears plentifully, verified his words. [*Thom. de la More.*]

After the battell of *Poitiers*, *Iames* Lord *Audley* was brought to the Blacke Prince in a Litter most grievously

wounded, for he had carried himselfe most valiantly that day. To whom the Prince with due commendations, gave for his good service foure hundred markes of yearely revenues. The which he returning to his tent, gave as frankely to his foure Esquires, that attended him in the battell: whereof when the Prince was advertised, doubting that his gift was contemned as too little for so great good service: the Lord *Audley* satisfied him with this answer; *I must doe for them who deserved best of me. These my Esquires saved my life amiddest the enemies. And God be thanked, I have sufficient revenues left by my Ancestors to maintaine me in your service.* Whereupon the Prince praising his prudence and liberality, confirmed his gift made to his Esquires, and assigned him moreover sixe hundred marks of like land in *England*. [*Froſſard.*]

William Wickham after Bishop of *Wincheſter*, came into the service, and also into the great favour of King *Edward* the third, by being overseer of his great worke at *Windsore*, whereas before he served as a poore parish Priest. Wherefore he caused to be written in one of his windowes, *This worke made Wickham.* Which being told unto the King, hee was offended with *Wickham*, as though hee had gone about to robbe him of the glory of that magnificent worke. But when *Wickham* told him that his meaning was, that that worke had beene his making, and advancement, the King rested content and satisfied. [*Vita Wiccami.*]

When the said *William Wickham* (as it is commonly said) sued unto *Edward* the third for the Bishopricke of *Wincheſter*, the King told him that he was unmeet for it, because he was unlearned, but he said; *In recompence thereof I will make many learned men.* The which he performed indeed. For he founded New Colledge in *Oxford*, and another in *Wincheſter*, which houses have affoorded very many learned men both to the Church and to the Commonwealth.

When *Henry* of *Lancaſter*, surnamed the *Good Earle of Darby*

Darby had taken 1341. Bigerac in *Gascoine*, he gave and granted to every souldier, the house which every one should first seize upon, with all therein. A certaine souldier of his brake into a Mint-masters house, where hee found so great a masse of money, that hee amazed therewith, as a prey greater than his desert or desire, signified the same unto the Earle, who with a liberall minde answered, *It is not for my state to play boyes play, to give and take; Take thou the money, if it were thrice as much.* [*Walsingham.*]

When newes was brought unto king *Richard* the second, that his uncles of *Yorke* and *Gloucester*, the Earles of *Arundel*, *Warwick*, *Darby*, and *Nottingham*, with other of that faction, who sought to reforme the misorders of the King, or rather, of his Counsellours, were assembled in a wood neere unto the Court; after hee had asked other mens opinions, what was to be done in so weighty and doubtfull a case; At length he merrily demanded of one sir *Hugh a Linne*, who had beene a good military man in his daies, but was then somewhat distraught of his wittes, what he would advise him to doe: *Issue out* (quoth sir *Hugh*) *and let us set upon them, and slay them every mothers sonne; and by Gods eyes, when thou hast so done, thou hast killed all the faithfull friends that thou hast in England.* [*Anonymus.*]

KIng *Henry* the fourth, a wise Prince, who full well knew the humour of the English, in his admonition to his sonne, at his death, said; *Of Englishmen, so long as they have wealth and riches, so long shalt thou have obeysance; but when they be poore, then they be alwaies ready to make insurrections at every motion.* [*Hall.*]

King *Henry* the fourth, during his sickness, caused his Crowne to be set on his pillow, at his beds head, and sodainely his paine so sore troubled him, that hee lay as

though

though his vitall spirits had beene from him departed: Such chamberlaines as had the care and charge of his body thinking him to be dead, covered his face with a linnen cloth. The Prince his sonne being thereof advertised, entred into the chamber, and tooke away the Crowne, and departed. The father being sodainely revived out of his traunce, quickly perceived that his Crowne was taken away: and understanding that the Prince his sonne had it, caused him to repaire to his presence, requiring of him for what cause he had so mis-used himselfe. The Prince with a good audacitie answered: *Sir, to mine and all mens judgements you seemed dead in this world, wherefore I, as your next and apparant heire tooke that as mine owne, not as yours. Well faire sonne,* (laid the King with a great sigh) *what right I had to it, and how I enjoyed it, God knoweth. Well* (quoth the Prince) *if you aye King, I wil have the garland, and trust to keepe it with the Sword against all mine enemies, as you have done.* [*Hall.*]

KIng *Henry* the fift, when hee prepared warres against *France*, the Dolphin of *France* sent him a Present of *Paris* Balles, in derision; but he returned for answer, *That he would shortly resend him London Balles, which should shake Paris Walles* [*Anonymus Anglicè.*]

When King *Henry* the fift had given that famous overthrow unto the French at *Agincourt*, he fell downe upon his knees, and commanded his whole armie to do the same, saying that verse in the Psalme, *Non nobis Domine, non nobis, sed nomini tuo da gloriam:* Not unto us (O Lord) not us, but unto thy name give the glory.

Henry

HEnry the sixt did take all injuries, whereof he received plenty, so patiently, that hee not onely did not seeke to revenge them, but *Gave God thankes that hee did send them to punish his sinnes in this life, that he might escape punishmẽt in the life to come.* [*Vita Henrici Sexti.*] As the Emperour *Fredericke* the third, when he heard of the death of a great Noble man of *Austria*, who lived ninety three yeares most wickedly in fleshly pleasures, and yet never once afflicted with griefe or sickneſſe, said; *This prooveth that which Divines teach, that after death there is some place where wee receive reward or punishment; when we see often in this world, neither the just rewarded, nor the wicked punished.*

The same King *Henry* having in Christmasse a shew of young women, with their bare breasts laid out, presented before him, hee immediately departed with these words, *Fie, fie for shame, forsooth you be too blame.* [*Idem.*]

He receiving on a time a great blow by a wicked man, which compassed his death, he onely said, *Forsooth, forsooth ye doe fouly to smite a King annointed.*

Not long before his death, being demanded why hee had so long held the Crowne of *England* unjustly, hee replyed, *My father was King of England, quietly enioying the Crowne all his raigne, and his father my grandsire was also King of England, and I even a childe in cradle was proclaimed and crowned King without any interruption, and so held it for forty yeares, well-nere, all the states doing homage unto me, as to my Ancestors. Therefore I say with King David, My lot is fallen in a faire ground, I have a goodly heritage: my helpe is from the Lord which saveth the upright in heart.* [*Idem.*]

Thomas Montacute Earle of *Sarisbury*, when hee besieged *Orleans*, and had so enforced it, that the Inhabitants were willing to articulate, and to yeeld themselves to the Duke of *Burgundy*, then being in his company: hee highly disdaining it, said in the English proverbe; *I will not*

beate the bush, and another shall have the birds. Which proverbiall speech so offended the Burgundian, that it wholly alienated his minde from the English, to their great losse in all the French warres following. *Paulus Æmilius Lib.* 10.

John Lord *Talbot* first Earle of *Shrewsbury* of that family, surprised upon the sodaine by the French Army at *Chastilion*, farre from cowardly feare of death, and fatherly affected to his sonne the Lord *Lisle*, who would not forsake him in that danger, advised him to flye, saying; *My death in respect of my former exploits cannot be but honourable; and in respect of thy youth, neither can it be honourable for thee to dye, nor dishonourable to flye.* But this yong Lord in height of courage, nothing degenerating from so worthy a father, lost his life with his father in the field, and with them a base sonne, and a sonne in law of the said Earles. [*Paulus Æmilius Lib.* 10. *& Commentarii Pii PP.* 2. *Lib.* 6.]

After this battell, when the flames of inward warre beganne to flash out in *England*, the martiall men of *England* were called home out of *France*, to maintaine the factions here: at which time a French Captaine scoffingly asked an English man, when they would returne againe into *France*. He answered feelingly, and upon a true ground: *When your sins shall be greater and more grievous in the sight of God, than ours are now.*

¶. Vntill this time, from the beginning of King *Edward* the first, which was about an hundred and sixtie yeares, whosoever will with a marking eye consider the comportment of the English Nation, the concurrent of martiall men, their Councels, military discipline, designes, actions, and exploits, not onely out of our owne Writers, but also forraine Historians, cannot but acknowledge, that they were men of especiall worth, and their proweſſe both great and glorious. Why afterward it should decay, as all other professions, which even like plants have their times of beginning or in rooting, their growing up, their flou-

flourishing, their maturity, and than these fading, were a disquisition for the learned. Whether it proceedeth from celestiall influence, or those Angels which *Plato* makes, or the *Secundei* which *Trithemius* imagined to have the regiment of the world successively, or from the degenerating of numbers into summes, which I confesse I understand not, being an ignorant in abstruse learning. Onely I have read in *Paterculus*, that when either envie, or admiration hath given men an edge to ascend to the highest, and when they can ascend no higher, after a while they must naturally descend. Yet I relye upon that of *Ecclesiastes*, as I understand it. *Cuncta fecit bona in tempore suo Deus, & mundum tradidit disputationi eorum, ut non inveniat homo quod operatus est Deus ab initio usque ad finem.* But pardon mee. I cannot tell how I have beene by admiration of our Progenitours diverted from my purpose.

Velleius Paterculus, li. 1. Naturaliter quod procedere non potest, recedit.

In the yeere of our Lord 1416. when a fifteene hundred English under the conduct of *I. Beaufort*, Earle of *Dorset* were encompassed betweene the Sea, and fifteene thousand French; The Earle of *Arminac* Generall of the French, sent to the Earle, advising him to yeeld himselfe, but he answered, *It is not the manner of the English to yeeld without blowes, neither am I so heartlesse that I will deliver my selfe into their hands, whom God may deliver into mine.* And accordingly God gave him the honour of the day, to the great confusion of the enemy. *Walsingham in Ypodigmate.*

WHen *Elizabeth* the widow of sir *John Gray* was a suter unto King *Edward* the fourth (against whom her husband lost his life) for her joynture: the kinde King became also a suter unto her for a nights lodging: But she wisely answered him, when he became importunate, *That as she did account her selfe too base to be his wife, so shee did thinke her selfe too good to be his harlot.*

When love grew so hot in this King *Edward* the fourth, that he would needs marry the said *Elizabeth*, widdow of sir *John Grey*, to the great discontent of his Councell, but especially of his mother, who alleadging many reasons to the contrary, said, That onely her widowhood might bee sufficient to restraine him, for that it was high disparagement to a King, to be dishonoured with bigamy in his first marriage. The King merrily answered; *In that she is a widdow, and hath already children; by Gods blesse Lady I am a batcheller, and have some too: and so each of us hath a proofe, that neither of us are like to be barren. And therefore Madam, I pray you be content, I trust in God she shall bring you forth a yong Prince; that shall please you. And as for the bigamy, let the Bishop hardly lay it in my way when I come to take Orders: for I understand it is forbidden to a Priest, but I never wist it yet that it was forbidden to a Prince.*

His hot love nevertheless was partable among three other of his Mistresses, of whom hee was wont to say, *The one was the faireſt, the other the merrieſt, and the third the holieſt, for she had wholy devoted her selfe to his bed and her bedes.*

When *Lewis* the eleventh French King entertained divers Counsellors of King *Edward* the fourth with large pensions to steede him in *England*, he sent *Peter Cleret* one of the Masters of his household unto the Lord *Hastings* the Kings Chamberlaine, to present him with two thousand crownes. Which when he had received, *Peter Cleret* did pray him, that for his discharge hee should make him an acquittance; The Lord Chamberlaine made a great difficultie thereat. Then *Cleret* doth request him againe that hee would give unto him onely a letter of three lines for his discharge to the King, signifying that hee had received them. The Lord Chamberlaine answered; *Sir that which you say is very reasonable; but the gift comes from the good will of the King your Master, and not at my request at all: If it please you that I shall have it, you shall put it within the pocket of my sleeve, and you shall have no other acquittance of mee.*

For

For I will never it shall be said for me, that the Lord Chamberlaine of the King of England had beene Pensioner to the King of France: Nor that my acquittances shall be found in the Chamber of accompts in France. The aforesaid *Cleret* went away male-content, but left his money with him, and came to tell his message to his King, who was very angry with him. But thenceforth the Lord Chamberlaine of *England* was more esteemed with the French, and alwaies paid without acquittance. [*Philippe de Commines.*]

KIng *Richard* the third, whose monstrous birth foreshewed his monstrous proceedings, (for he was born with all his teeth, & haire to his shoulders,) albeit hee lived wickedly, yet made good Lawes, and when divers shires of *England* offered him a benevolence, he refused it, saying, I know not in what sence; *I had rather have your hearts, than your money,* [*Ioannes Rossus Warwicensis.*]

Iohn Morton the Bishop of *Elie*, but afterward of *Canterbury*, being solicited by the Duke of *Buckingham* then alienated from *Richard* the third, to speak his mind frankly unto him, in matters of State: the Bishop answered him; *In good faith my Lord, I love not much to talke with Princes, as a thing not all out of peril, although the words be without fault. For asmuch as it shall not be taken as the party meant it, but as it pleaseth the Prince to construe it. And ever I thinke on Æsops tale, that when the Lyon had proclaimed, that on paine of death, there should no horned beast abide in that wood, one that had in his forehead a bunch of flesh, fled away a great pace. The Foxe that saw him runne so fast, asked him whither hee made all that haste: he answered; In faith I neither wote nor recke, so I were once hence, because of this proclamation made of horned beasts. What fool (quoth the Foxe) thou mayest wel enough abide, the Lyon meant not by thee, for it is no horne that is upon thy head: No Mary (quoth he) that wote I well enough, but what and he call it an horne: where am I then?* [*Tho. Moore.*]

Sir *Thomas Rokesby* being controld for first suffering himselfe to be served in treene Cuppes, answered; *These homely cuppes and dishes pay truely for that they containe: I had rather drinke out of treene, and pay gold and silver, than drinke out of gold and silver, and make woodden payment.*

WHen *Richard* the third was slaine at *Bosworth*, and with him *Iohn Howard* Duke of *Norfolke*, King *Henry* the seventh demanded of *Thomas Howard* Earle of *Surrey* the Dukes sonne and heire then taken prisoner, how he durst beare Armes in the behalfe of that tyrant *Richard*. He answered; *He was my crowned King, and if the Parliamentary authority of England set the Crowne upon a stocke, I will fight for that stocke. And as I fought then for him, I will fight for you, when you are established by the said authority.* And so he did for his sonne King *Henry* the eighth at *Flodden* field. *Anonymus*.

When *Margaret* the widdow of *Charles* the Hardie Duke of *Burgundie*, and sister to King *Edward* the fourth, envying much the happy estate and Raigne of *Henry* the seventh descended of the adverse family of *Lancaster*, had at sundry times suborned two rascals to counterfeit the persons of her two brothers sonnes, thereby to withdraw the hearts of his subjects, and raise uproares in his realme, the King sent over unto *Philip* the Duke of *Burgundie* Doctour *Warrham* afterward Archbishop of *Canterbury*, to informe him of her treachery. This Doctour in the latter end of his Oration thus nipped the seditious Dutchesse, *That within few yeares after she was past threescore yeares of age, she had brought forth two monsters*, Lambert *and* Peter, *and not in the nine and tenth moneths, as women naturally, but in the hundred and fourescore moneth, (for they were both about fifteene yeares of age when shee brought them abroad, as it were, out of her belly:) neither were they Crisomers,*

mers, but such childe-choppers, that as soone as ever they were borne, they were able to wage warre with a mighty King. [*Tho. More.*]

The Earle of *Kildare* being charged before King *Henry* the seventh for burning the Metropolitane Church of *Cassiles* in *Ireland*, and many witnesses procured to avouch the truth of the Article against him, he sodainely confessed it to the great wondring and detestation of the Councell. Then it was looked how he should justifie that fact. *By Iesu* (quoth he) *I would never have done it, if it had not been told me that the Archbishop had beene within it.* And because the Bishop was one of the busiest accusers present, merrily laughed the King at the plainnesse of the man, to see him alledge that intent for excuse, which most of all did aggravate his fault.

When among many articles, exhibited by the Irish against that Earle of *Kildare*, the last was: Finally, *All Ireland cannot rule this Earle. Then* (quoth the King) *shall this Earle rule all Ireland*; and shortly after he made him Deputy thereof.

When one reprooved King *Henry* the seventh for his slowneſse in making warres on those that wronged him, he answered, *If we Princes should take every occasion that is offered us, the world should never be quiet, but wearied with continuall warres.*

When a Gentleman, none of the wisest, told King *Henry* the seventh, that he found Sir *Richard Croftes*, who was made Banneret at the battell of *Stoke* to bee a very wise man: The King answered, *He doubted not that, but marvelled much how a foole could know a wise man.*

It happened that there was fallen in communication the story of *Ioseph*, how his master *Putiphars* wife, a great man with the King of *Ægypt*, would have pulled him to her bed, and he fled away. *Now Master Maio* (hee was the Kings Almoner) quoth King *Henry* the seventh, *You be a tall strong man on the one side, and a cunning Doctor on the other, what would you have done, if you had not been Ioseph, but in*

Iosephs

Iosephs stead? By my troth (quoth he) *and it like your Grace, I cannot tell what I would have done, but I can tell you what I should have done.* [*Tho. Moore.*]

The Lady *Margaret* Countesse of *Richmond*, mother to King *Henry* the seventh, a most worthy Patroneſſe of good Letters, would often say, *On the condition that Princes of Christendome would combine themselves, and march against the common enemy the Turke, she would most willingly attend them, and be their Laundresse in the campe.*

There was a poore blinde man in Warwick-shire, that was accounted very cunning in prognosticating of weather: upon a day, *Empson* a great lawyer, as he roade that way, laid in scorne of his cunning, I pray you tel me father, when doth the Sunne change? The chafed old man that knew his corrupt conscience, answered: When such a wicked lawyer as you goeth to heaven.

Doctor *Collet*, the Deane of *Pauls*, said, that if the Cleargie were naught, the Laitie were worse, for it could not otherwise be, but the laye-men must ever bee one degree under the Cleargie: for surely it can be no lye that our Saviour saith himselfe, who saith of the Cleargie, that they be the salt of the earth, and if the salt once appall, the world must needs waxe unsavorie; and he saith that the Cleargy be the light of the world; and then saith he, If the light bee darkened, how darke will then the darknesse be? that is, to wit, all the world beside, whereof hee calleth the Cleargie onely the light.

Cardinall *Wolsey*, his teeth watering at the rich Bishopricke of *Winchester*, sent one unto Bishop *Foxe* (who had advanced him unto the Kings service) for to moove him to resigne the Bishopricke, because extreame age had made him blinde: the which message and motion *Foxe* did take in so ill part, that he willed the messenger to tell the Cardinall thus from him: That although old age bereaving mee of sight, I know not white from blacke, yet I can discerne truth from falshood, and right from wrong: yea, and that now I am blinde, I have espied his malicious unthankefulnesse:

nesse: the which I could never before perceive when my eye-sight was at the best. And let my Lord Cardinall take heed, that his ambition and covetousnesse, bring him not into a worse blindenesse than I have, and make him fall before he feare.

At Sir *Thomas Moore* his first comming to the service of King *Henry* the eight, the King gave him this godly lesson: First looke unto God, and then after unto me.

He would also wish, as I have heard of an ancient man of that age, that his Counsellors would commit simulation, dissimulation, and partiality, to the Porters lodge, when they came to sit in Councell.

The same King *Henry*, finding fault with the disagreement of Preachers, would often say; *Some are too stiffe in their old* Mumpsimus, *and other too base and curious in their new* Sumpsimus. Happely borrowing these phrases from that which Master *Pace* his Secretary reporteth in his book *De Fructu Doctrina*, of an old Priest in that age, which alwaies read in his Portasse, *Mumpsimus Domine*, for *Sumpsimus*: whereof when he was admonished, he said that hee now had used *Mumpsimus* thirtie yeares, and would not leave his old *Mumpsimus* for their new *Sumpsimus*.

A Noble man of this time, in contempt of learning said, that it was for Noble mens sonnes enough to winde their horne, and carry their Hawke faire, and to leave study and learning to the children of meane men. To whom the foresaid *Richard Pace* replied: *Then you and other Noble men must be content, that your children may winde their hornes, and keep their Hawkes, while the children of meane men doe manage matters of estate.* [*R. Pacæus De fructu doctrina.*]

Iohn Fisher, Bishop of *Rochester*, when the King would have translated him from that poore Bishopricke to a better, he refused, saying: *He would not forsake his poore little old wife, with whom he had so long lived.* Happely thinking of the fifteenth Canon of the *Nicene Councel*, and that of the *Canonists*, *Matrimonium inter Episcopum, & Ecclesiam esse contractum, &c.*

There was a Noble-man merrily conceited, and riotously given, that having lately sold a Mannor of an hundred tenements, came ruffling into the Court, in a new sute, saying; *Am not I a mighty man, that beare an hundred houses on my backe?* Which Cardinall *Woolsey*, hearing, said; *You might have better imployed it in paying your debts. Indeed my Lord* (quoth he) *you say well, for my Lord my father, owed my master your father, three halfe pence for a Calfes-head, hold, here is two pence for it.* As *Skelton* jested at the Cardinall, that he was descended of *Sanguilier*, he was cast out of a Butchers stal, for his father was a Butcher of *Ipswich*

When *Stephen Gardiner* was advanced unto the Bishopricke of *Winchester*, and sent over as Ambassadour into *France*, with great pompe, he said unto an old acquaintance of his that came to take his leave of him; *Now I am in my Gloria Patri: Yea* (said his friend) *and I hope, Et nunc & semper. Or* (replied the Bishop) *if it please the King my master, Sicut erat in principio, A poore Scholler of Cambridge again.*

When Sir *Thomas More* was Speaker of the Parliament, with his wisedome and eloquence, he so crossed a purpose of Cardinall *Wolseys*, that the Cardinall in a chafe sent for him to *White-Hall:* where when he had danced attendance long, at length the Cardinall comming out, said in the prelence of many; *Master More, I would you had bin at Rome, when you were made Speaker of the Parliament house.* Hee immediately replied: *And if it please your Grace, so would I, for then I should have seen a famous City, whereof I have heard much, and read much, but never saw it.* [*Vita Tho. Mori impressa.*]

The same Cardinall at a full Councell table, when Sir *Tho. More* was first made privy Councellor, mooved that there might be a Lieverenant General of the Realme, chosen for certain considerations; & the body of the Councell inclined thereunto. Sir *Thomas More* opposed himselfe. Whereupon the Cardinall in a chafe said; *Are not you ashamed who are the meaneſt man here, to dissent frō so many honorable and wise personages: you prove your selfe a plaine foole.* Wherunto master *Moore* forthwith answered; *Thanks be*

to

to God that the Kings Majesty hath but one foole in his right-honourable Councell. [*Idem.*]

When he was Lord Chancellour, he enjoyned a Gentleman to pay a good round summe of money unto a poore widdow whom he had oppressed; and the Gentleman said: *Then I doe hope your Lordship will give me a good long day to pay it. You shall have your request,* (said Sir *Thomas*) *Munday next is Saint Barnabas day, the longest day in all the yeare, pay her me then, or else you shall kisse the Fleete.*

When he had no lust to grow greatly upward in the world, neither would labour for office of authority, and over that, forlooke a right worshipfull roome when it was offered him; his wife fell in hand with him, and asked him; What will you do, list you not to put forth your selfe as others doe? Will you sit still by the fire, and make goslings in the ashes with a sticke, as children doe? Would God I were a man, and you should quickly see what I would doe. What? By God, goe forward with the best; for as my mother was wont to say, It is ever more better to rule than to be ruled, and therefore I warrant you, I would not bee so foolish to be ruled, where I might rule. *By my truth wife,* (quoth he) *I dare say you say truth, for I never found you willing to be ruled yet.*

He used, when hee was Lord Chancellour, upon every Sunday, when he was at home, to sit in the Quire in his surplice, and sing the Service: and being one day espied in that attire by the Duke of *Norfolke*, The Duke beganne to chafe, crying, Fie, fie, my Lord, the Lord Chancellour of England a Parish Priest, and a paltrie singing man! you dishonour the King, you dishonour the King. *No my Lord* (quoth Sir *Thomas*) *it is no shame for the King, if his servant serve his soveraigne and Saviour, who is the King of Kings.*

During the time of his Chancellourship of England, he used to send his Gentleman-Vsher to his wifes pew, after divine service was done, to tell her that he was gone: but the next Sunday after hee gave up his Chancellourship of

England, he came himselfe to her pew, and used the usuall words of his Gentleman-Vsher, *Madame my Lord is gone.*

His latter wife was a widdow, of whom *Erasmus* writeth, that he was wont to say, that she was, *nec bella, nec puella:* who as she was a good huswife, so was shee not voyd of the fault that often followeth that vertue, somewhat shrewd to her servants: Vpon a time Sir *Thomas* found fault with her continuall chiding, saying; If that nothing else would reclaime her, yet the consideration of the time (for it was Lent) should restraine her. *Tush, tush, my Lord* (said shee) *looke, here is one step to heaven-ward,* shewing him a Friers girdle. *I feare me* (quoth Sir *Thomas Moore*) *this one step will not bring you up a step higher.*

One day when shee came from shrift, shee said merrily unto him, Be merry Sir *Thomas*, for this day was I wel shriven, I thank God, & purpose now therfore to leave off all my old shrewdnesse; *Yea* (quoth he) *and to begin afresh.*

When he was sent prisoner unto the Tower, and the Lieutenant, his old friend, received him with a heavy cheere, he said; *Is this the entertainement and good countenance you give your guests when they come to you? Why looke man, here are twenty angell nobles* (*shewing him his purse*) *and when this is spent, turne me out at doors, as a bare gamester, & not able to pay for that he takes.* Hitherto may be referred his silent answer, when at his entring into the Tower, one of the Officers claimed for a fee, his upper garment, (meaning his gowne or his cloke) he offered him his cap.

Being asked after his condemnation, and before his execution, whether he had changed his minde, he said; *Yea, for I thought to have beene shaven, but now seeing I shall dye so shortly, I will let my beard grow.*

His daughter *Roper* one day as shee repaired unto him into the Tower, counselled him to recover the Kings favour, and his owne former libertie, by doing I know not what, the which she said one of the greatest States of this Realme, and a man learned too, and his tender friend, said he might doe, without scruple of conscience, as most

of

of the Nobility of the Realme had done, not one sticking thereat, save onely himselfe, and one other man. This speech of her he answered with a pleasant tale. *At a Bartholomew faire at London, there was an Escheator of the same City, that had arrested a Clothier that was outlawed, and had seized his goods, which he had brought into the faire, tolling him out of the faire by a traine. The man that was arrested was a Northerne man, which by his friends made the Escheator to be arrested within the faire, upon an Action I wot neere what, and called a Court of Pipowders. Now had the Clothier, by friendship of the Officers, found the meanes to have all the Quest almost made of the Northerne men, such as had their Boothes standing in the faire, who were no sooner departed from the barre, and come into the house, but the Northerne men were agreed, and in effect all the other, to cast our London Escheator. They thought they needed no more to proove that he did wrong, then even the name of his bare office alone. But then was there amongst them, as the Divell would, an honest man of another quarter called* Company. *And the fellow seemed but a silly soule, and sate still, and said nothing; they made no reckoning of him, but said, We be agreed now, come, let us goe and give up our verdict. Then when the poore fellow saw that they made such hast, and his minde nothing gave him that way that theirs did (if that their mindes gave them that way they said) he prayed them to tarry and talke upon the matter, and tell such reason therein, that he might think as they did, and when they should so do, hee would be glad to say with them; or else he said they must pardon him: For sith he had a soule of his owne to keep, as they had, he must say as he thought for his soule, as they must for theirs. When they heard this they were halfe angry with him. What good fellow, (quoth one of the Northern men) whare wannes thou? Be not we eleaven here, and thou but one all alene, and all we agreed, whereto shouldst thou stick? Whates thy mame gud fellow? Masters (quoth he) my name is called* Company. Company (*quoth they*) *now by my troth good fellow, play then the gud cõpanion, come theron forth with us, & passe even for gud company. Would God good masters (quoth the man again) that*

there lay no more weight thereon. But now, when wee shall hence, and come before God, and that he shall send you unto heaven for doing according unto your conscience, and mee to the divell, for doing against mine, all passing at your request here for good company now. By God Master Dickenson *(that was one of the Northerne mens names,) If I then shall say unto you all againe; Masters, I went once with you for good company, which is the cause that I goe now to hell, play you the good fellowes now againe with me, as I went then for good company with you, so some of you goe now for good company with me: would you goe Master* Dickenson? *Nay, nay, by our Lady, nor never a one of you all. And therefore must you pardon me for passing as you passe; for the passage of my poor soule passeth all good company.*

In the like sence he used often to say, *That he would never pinne his soule at another mans backe, not even the best man that he knew that day living; for hee knew not whither he might hap to carry it.*

When one came to him, to signifie that hee must prepare himselfe to dye, for he could not live, he called for his Vrinall, wherein when he had made water, he cast it, and viewed it (as Physitians use) at last he said soberly, *That he saw nothing in that water, but that he might live, if it pleased the King.*

When he was in prison, and his bookes and papers taken from him, he did shut his chamber windowes both day and night, saying; *When the wares are gone, and the tooles taken away, we must shut up shop.*

When he went to death, a certaine woman offered him a cup of wine, which he refusing, said; *Good woman, Christ in his passion drunke gall, and no wine.*

When he was to mount the scaffold, hee said to one of the Sheriffes men, *I pray thee helpe me up: as for comming downe, I take no care.*

When the hangman (according to his manner) desired him to pardon him his death, hee answered, *I doe forgive thee with all my heart: but one thing I will tell thee,*

thou

thou wilt never have honestie in cutting off my head, my necke is so short.

NOw we have done with sir *Thomas Moore* his owne Apothegmes which have come to my hands, I will transcribe out of his workes, a few Tales, or call them what you please.

" A poore man found a Priest over familiar with his wife, " and because he spake it abroad, and could not proove it, " the Priest sued him before the Bishops Officiall for de- " famation where the poore man in paine of cursing was " commanded, that in his parish Church hee should upon " the Sunday, at high Masse stand up, and say, *Mouth thou* " *lyest:* Whereupon for fulfilling of his penance, up was the " poore soule set in a pew, that the people might wonder " at him, and heare what he said: and there all aloud (when " he had rehearsed what hee had reported by the Priest) " then he set his hands on his mouth, and said, *Mouth* " *thou lyest:* And by and by thereupon, hee set his hands " upon both his eyes, and said; *But eyne* (quoth he) *by the* " *Masse ye lye not a whit.*

" When sir *Thomas Moore* had told one (whom he tear- " meth in his Dialogue the Messenger) how hee might " yearely have seene a miracle done at the *Rhodes*, if hee " would have gone thither. So far, quoth the Messenger? " nay, yet I had rather have Gods blessing to beleeve that " I see not, than to goe so farre for it. I am well apaid (said " sir *Thomas*) thereof, for if you had rather beleeve, than " take the paine of a long pilgrimage, you will never be so " stiffe in any opinion, that you will put your selfe in jeo- " pardie for pertinacy, and stubborne standing by your " part. Nay Marrie said the Messenger, I warrant you that I " will never be so madde, to hold till it waxe too hot, for " I have such a fond fantasie of mine owne, that I had ra-

ther

"ther shiver and shake for cold in the Summer, then bee "burned in the middest of Winter.

" It happened that a young Priest very devoutly in a "Procession, bare a Candle before the Crosse for lying "with a Wench, and bare it light all the long way, wherin "the people tooke such spirituall pleasure and inward so-"lace, that they laughed apace. And one merry Merchant "said unto the Priests that followed him, *Sic luceat lux "vestra coram hominibus, Thus let your light shine before "the people.* But a lewd Priest in latter time, being reproved "of his loose life, and told that hee and other of the Clergy "ought to be the Lanternes of light, *How can we* (said the "shameless Priest) *be Lanternes of light, when as yee Lay "men have all the hornes?*

" When a lusty gallant saw a Fryer going barefoot in a "great frost and snow, he asked him why he did take such "paine. He answered, that it was very little paine if a man "would remember hell: Yea Fryer (quoth the Gallant) "but what and if there be no Hell? Then art thou a great "foole: Yea Master (quoth the Fryer) but what if there be "hell, then is your mastership much more foole.

" A Fryer as he was preaching in the Country, espied a "poore wife of the parish whispering with her Pew-fel-"low, and he falling angry thereat, cryed out unto her a-"loud, Hold thy babble I bid thee, thou wife in the red "hood; which when the huswife heard, she waxed as an-"gry and sodainly she started up, and cryed unto the Fryer "againe, that all the Church rang thereon; Marry sir, I "beshrew his heart that babbleth most of us both, for I "doe but whisper a word with my neighbour here, and "thou hast babbled there a good large houre.

" King *Ladislaus* used much this manner among his ser-"vants, when one of them praised any deede of his, or "any condition in him, if he perceived that they said no-"thing but the truth, hee would let it passe by uncon-"trolled. But when he saw that they did set a glosse upon "it for his praise, of their owne making beside; then would

he

" he shortly say unto them, I pray thee good fellow, when " thou saist grace, never bring in *Gloria patri*, without a *Si-* " *cut erat*, Any act that ever I did, if thou report it againe " to mine honour, with a *Gloria patri*, never report it but " with a *Sicut erat*. That is to wit, even as it was, and no " otherwise, and lift not me up with lyes, for I love it not.

" Fryer *Donalde* preached at *Pauls* Crosse, that our La- " die was a Virgin, and yet at her pilgrimages, there was " made many a foule meeting. And loud cried out, Ye men " of London, gang on your selves with your wives to *Wil-* " *don*, in the divels name, or elle keepe them at home with " you with a sorrow.

" Sir *John Moore* was wont to compare the chooſing of " a wife unto a casuall taking out at all a very ventures of " Eeles out of a bagge, wherein were twenty Snakes for " an Eele.

Sir *Iohn Fineux*, sometime chief Iustice of the kings bench, was often heard to say: *Who so taketh from a Iustice the order of his discretion, taketh surely from him more than halfe his office.*

Wise was that saying of Doctor *Medcalfe: you yong men do think us old men to be fooles, but we old men doe know that you young men are fooles.*

Katherine, wife to *Charles Brandon*, Duke of Suffolke; when her husband at a feast, willed every Lady to take to sit by her, him that she loved best, provided hee were not her husband, she tooke *Stephen Gardiner* Bishop of *Winchester*, saying: *Seeing she might not have him whom she loved best, she would take him whom she loved worst.*

KIng *Edward* the sixt, when three swords were delivered at his Coronation unto him, as King of *England*, *France*, & *Ireland*, said, There was yet another sword to be delivered unto him. Whereat when the Lords marvelled, he said: *I meane* (said he) *the sacred Bible, which is the sword*

of the Spirit, without which we are nothing, neither can doe any thing. [*Balæus in Centuriis.*]

When Sir *Ralfe Fane* was condemned to dye by the practise of the Duke of *Northumberland*, he said no more, protesting his innocency, but, *My bloud shall be the Dukes bolster, as long as he liveth:* Meaning, as I thinke, that his conscience affrighted with shedding innocent bloud, should enjoy little quiet, but passe restlesse nights. *Relatio Gallica.*

Thirlby Bishop of *Elie*, when hee was Ambassador at *Rome*, one of his men negligently laying downe his livery cloake in his lodging, lost it: wherewith the Bishop being angry, rated the fellow roughly, who told him that he suspected nothing in so holy a place as *Rome* was, but did take them all for true men. What knave (quoth the Bishop) when thou commest into a strange place, thinke all men there to be theeves, yet take heed thou doe not call them theeves.

When hee was prisoner in the Tower, he was searched by the Lievetenant, and five hundred French crownes found in his purse, and in his doublet about him, whereat when the Lievetenant wondring, asked him, what hee meant to carry so much money about him: hee answered, *I love to have my friends still neere about me, and cannot tell how I should be used if I lacked them.*

In the rebellion in the West, during the raigne of King *Edward* the sixt, Sir *Antony Kingston* Marshall of the field, hanged up a fellow that was servant to a rebellious Miller, whom he affirmed himselfe to be, untill he came unto the gallowes, and then his deniall would not be allowed. Afterward the matter being better knowne, sir *Anthony* was told that he had executed the man for the Master. *It is well enough* (quoth sir *Anthony*) *hee could never have done his master better service, than have hanged for him.*

These

THese following are taken out of the life of Cardinall *Poole* Archbishop of *Canterbury*, written by a learned man, and Printed at *Venice*.

When one asked counsell of Cardinall *Poole*, what methode and way was best to be taken, to understand the obscure places in Saint *Paules* Epistles, hee answered him, he thought the best and shortest way was, to reade first the latter part of those Epistles, which doth intreat of Christian manners, and understand it, and expresse it in life and good manners, and then to goe unto the first part, where the matters of faith are subtilly and exactly handled, saying; *That God will give his spirit of understanding soonest unto those, that with all their whole hearts seeke to serve him.*

He was wont to say, *That he and all other Bishops ought to consider that they were ordained, not onely Iudges over those of their Dioceses, but father Iudges.*

In communication when mention hapned to be made of a certaine Bishop, who was woont to blame the Bishops that lived at *Rome*, who neglected their charge, and yet he himselfe was resident at *Rome*. *Hee* (quoth *Poole*) *doth like unto those that cannot abide the smell of garlike; for if they have to doe with them that have eaten garlicke, they eate some too themselves, that they may not perceive their stinking breaths.*

Speech was heard of a young man that was learned indeed, but too bold, and ready to censure. *Learning* (quoth *Poole*) *doth worke almost that in yong men, that wine doth in the fat; there it worketh, there it boileth up, and swelleth. But as soone as it is purged, and put in the vessell, having gathered his forces together, it is quiet and still.*

When one very skilfull in Astrologie told him, that hee had very exactly calculated his nativity, and found that great matters were portended of him: *Poole* answered, *Perhaps it may be as you affirme, but you must remember that I was borne againe by baptisme, and that day of nativity*

wherein I was borne againe, doth eclipse the other before.

When one had said, that we must be so wholly busied in the studie of the Scriptures, that no time should be left for other studies: and another man had added, that the studies of other learning were to be used as Waiting maides, and Bond-women, *What, doe you not know* (quoth *Poole*) *that* Agar *was cast out of the doors, because she was a bond-woman?*

When *Sadolet* adhorted him unto the studie of Philosophy, giving to it the price above all other studies: *Poole* answered him, *While all the world was overwhelmed with the darknesse of Paganisme, it did excell all other Arts: but since that thicke mist was chased away, by the bright beames of the preaching of Christ and his Apostles, and their successors; the study of the sacred Scriptures and divinity had gotten the palme and chiefe praise; adding, that Philosophy was now as* Tenedos, *of whom* Virgil *writes:*

——— *notissima famâ*
Insula, dives opum, Priami dum regna manebant.
Nunc tantùm sinus & statio malefida carinis.

A famous Isle of riches great while *Priamus* kingdom stood,
Now nothing but a baggage bay, & harbor nothing good.

He used friendly to admonish a certaine Bishop, not to forsake his sheepe, but rather leaving *Rome* to repaire home and execute his office. This Bishop upon a time came unto him, and told him that he was minded to goe out of the Citie, for one moneth, and to visite his sheepe, and therefore he did desire that he might depart with his good leave and liking: *Poole* answered, *I shall take this comfort by your departure, that you shall be beaten the lesse.*

When Letters were shewed unto him very artificially penned, which one had sent unto a great man, to comfort him for the death of his friends, and to that intent had used all the places of Rhetoricke, he read them, and then said; *That he never in all his life had ever read Letters, that could bring greater comfort; for they were such, that no man that*

should

should reade them, could be able to keep himself from laughing

Having heard a certaine Preacher of great name, who arrogated much to himselfe, and did passingly please himself; he was asked what he thought of the man. *Poole* answered: *Well, but I would that he would first preach unto himselfe, and then afterward to other.*

When a Noble-man of *Rome* told him, that hee did trust that he should come to his pleasant gardens, which he had sumptuously made, yea thirty yeares after, and wondred at the beauty of them: *Poole* answered, *I hope I have not deserved so ill of you, that you should wish me so long a banishment from my heavenly country.*

While he was in the Low countries, and one day would have gone unto *Charles* the Emperour, but he could not be admitted to his speech: but two dayes after the Bishop of *Arras* was sent unto him by the Emperour, to excuse his long stay, and desire him to come unto him: *Poole* said, that he had strange hap, *That whereas he spake daily unto God for the Emperour, yet he was not admitted unto the Emperour, to talke with him about a matter belonging to God.*

There was one that was very curious in keeping of his beard, and it was reported that he bestowed every moneth two duckats upon the trimming of it. *If it be so* (said *Poole*) *his beard will shortly be more worth than his head.*

After the death of *Paulus Tertius* when many Cardinals came unto him, and told him, that if hee liked of it, they would make him Pope: *He desired them to looke well to it, that they were swayed by no passion of the minde, or did ought for favour, and good will, but refer all their cogitations wholly unto the honour of God, and the profit of his Church; the which onely they all ought especially to have alwaies before their eyes.*

When one of the Cardinals of the adverse faction did one day charge him with ambition, and said that hee did untimely and over-hastily seek the Popedome: He answered gravely, *That he thought not the burthen of that great office to be so light, but that he was of the mind, that it was rather to be feared, than desired. As for them which understood not,*

and thought more basely of so great a place, be lamented their case, and was sorry for them.

When the Cardinall *Farnes*, and divers others of his friends came unto him, at midnight, to make him Pope, by adoration, he repelled them saying; *He would not have so weighty a matter tumultuously and rashly done, but usually and orderly; that the night was no convenient time therfore, that God loved the light more than darknesse, wherefore they should defer it untill the next day, and that then if it pleased God, it might very well be done.* But this his pious modesty lost him the Papacy.

He used often to say, *Those which would betake them unto the study of the holy Scriptures, (which was as though they would goe into the inner and secret part of the Temple) must passe through a low and narrow doore: For that no man can attaine to the understanding of the Scriptures, that is prowd and puffed up with the sharpenesse of his wit, or excellency of humane learning; but hee that bringeth lowlinesse of minde, and contempt of himselfe, and yeelds his understanding* (as the Apostle saith) *captiue unto faith.*

Of this also did hee often admonish those that would studie the sacred Scriptures, *That they should specially beware that they never went to the reading of them with this intent and minde, that they might dispute of them to shew their learning, and by that knowledge to get them honours and riches; for both purposes were very contrary to this kinde of study. Whereunto ought to be adhibited, first fervent prayers, then a lowly minde, and finally an heart void of all ambition and greedy desire.* Thus farre of this good Cardinall.

William Marques of *Winchester*, being asked how he continued of the Councell in the troublesome times of divers Princes, answered, *By being a Willow, and not an Oke.* Hee would also often say, that he found great ease in this: *That I never sought to rule the roste, and to be the directour of others, but alwaies suffered my selfe to be swayed with the most and mightiest.* As another Courtier of former times said hee had borne off many court-stormes in dangerous times, *By suf-*

Suffering injuries, and giving thanks for them.

A lusty gallant that had wasted much of his patrimony, seeing master *Dutton* a gentleman in a gowne, not of the newest cut, told him that he had thought it had beene his great grandfathers gowne, *It is so* (said Master *Dutton*) *and I have also my great-grandfathers lands, and so have not you.*

A reverend man my first teacher would often say in the midst of his mirth, *Sorrow is good for nothing save sin onely.*

NOw we draw to an end, have a few sayings of merry M. *Heywood* the great Epigrammatist. When Queen *Mary* told this *Heywood*, that the Priests must forgoe their wives: He merrily answered, *Your Grace must allow them Lemans then, for the Cleargy cannot live without sawce.*

He being asked of the said Queene *Mary*, what winde blew him to the Court, answered her, *Two specially, the one to see your Majesty.* Wee thanke you for that, said Queene *Mary*; But I pray you, what is the other? *That your Grace* (said he) *might see me.*

When one told him, that *Pace* being a master of Art had disgraced himselfe with wearing a fooles coate, he answered, *It is lesse hurtfull to the common weale, when wise men goe in fooles coats, than when fooles goe in wise mens gowns.*

When hee saw one riding that bare a wanton behinde him, he said; *In good faith Sir, I would say that your horse were over-loaden, if I did not perceive the gentlewoman you carry were very light.*

When a man of worship, whose beere was better hopped then maulted, asked him at his table how hee liked of his beere, and whether it were well hopped; *Yes by the faith of my body* (said he) *it is very well hopped: but if it had hopped a little further, it had hopped into the water.*

When one said, that the number of Lawyers would marre the occupation; he answered, *No; for alwaies the more spaniels in the field, the more game.*

This

This usuall speech of Sir *Thomas Moore*, both of himselfe and other Book-breeders, which is also extant in an Epistle of his, I have resolved to close up this part: *Book-makers are full wise folke, who paine and pine themselves away by writing, to subiect themselves to the censure of such which in Ordinaries and in Ale-benches will pill and pull them by their words, phrases, and lines, as it were by the beards; when some of them are so pild themselves, as that they have not one haire of honesty*; or to use his owne words, *Ne pilum boni hominis.* But these hee resembleth to those unmanneriy guests, *which when they have beene well and kindely entertained, flinch away never giving thankes, but depraving and dispraising their courteous entertainment.*

Cer-

CERTAINE

Proverbs, Poemes, or Posies, Epigrams, Rythmes, and Epitaphs of the English Nation in former Times, and some of this present age.

PROVERBS.

When as Proverbs are concise, witty, and wise Speeches grounded upon long experience, containing for the most part good caveats, and therefore both profitable and delightfull; I thought it not unfit to set downe here Alphabetically some of the selectest, and most usuall amongst us, as being worthy to have place amongst the wises Speeches.

A

Bow long bent at laſt waxeth weake.
A high building a low foundation.
A broken Sleeve holdeth the arme back.
A cat may looke upon a King.
A carion Kyte will never be a good hawke.
A cloſe mouth catches no flyes.
As good loſt as found.
A curre will bite before he barke.
A dog hath a day.
A friend will helpe at a dead lift.
A dog will barke ere he bite.
Agree, for the law is coſtly.
A fooles bolt is ſoone ſhot.
A foole and his money is ſoone parted.
After meat muſtard.
A friend is not ſo ſoone gotten as loſt.
A friend in Court is worth a penny in purſe.
A friend is never known till a man have need.
A good man can no more harme, then a ſheep.
A good tale ill told, in the telling is marde.
A good wife maketh a good husband.
A good neighbour, a good goodmorrow.
A grunting horſe and a groning wife never faile their Maſter.
Age and wedlocke tames man and beaſt.
All is well that ends well.
A hard beginning hath a good ending.
A hard fought field where no man ſcapeth unkild.
A haſtie man never wants woe.
A hony tongue a heart of gall.
All is not gold that gliſters.
A leg of a lark is better then the body of a kyte.

A little pot is soone hot.
A shrew profitable may serve a man reasonable.
As long liveth a merry man, as a sad.
As the old cock croweth, so the yong followeth.
A long harvest of a little corne.
A low hedge is easily leaped over.
A man is not so soone healed, as hurt.
A man far from his good, is nigh his harme.
A man may buy gold too deare.
A curst dog must be tied short.
A flye hath a spleene.
A man may love his house well, though he ride not on the ridge.
A man will not lose a hog for a halfe penniworth of tarre.
A man will be a man though he hath but a hose on his head.
As welcome as water into a ship.
A muffled Cat was never good mouser.
A good Iacke makes a good Gill.
A light burthen farre heavie.
An old Ape hath an old eye.
A proud minde and a beggers purse goeth together.
A rouling stone gathers no mosse.
A yong Servingman, an old Beggar.
A word enough to the wise.
A young Saint, an old divell.
All is well that ends well.
A man may well bring a horse to the water, but he cannot make him drinke without he will.
An ill weed growes apace.
An old Cat laps as much milke as a young.
A mouse in time may bite atwo a cable.
A piece of a Kid is worth two of a cat.
A penniworth of ease is worth a penny at all times.
A poore dog that is not worth the whistling.
As proud comes behind as goes before.
A proud horse that will not beare his owne provender.
A pound of care will not pay an ounce of debt.

A ſcald head is ſoone broken.
A falſe knave needs no broker.
A ſcald horſe is good enough for a ſcabd ſquire.
A ſhort horſe is ſoone curried.
A ſwine over fat is cauſe of his owne bane.
A traveller may lye with authority.
A wonder laſteth but nine dayes.
After blacke clouds cleare weather.
After a ſtorme comes a calme.
All is fiſh that comes to net.
After dinner ſit a while, after ſupper walk a mile.
All covet, all looſe.
As fit as a pudding for a Fryers mouth.
All ſhall be well, and Iacke ſhall have Gill.
All is not gold that gliſters.
All is well that ends well.
An ill cooke cannot licke his owne fingers.
An inch breaketh no ſquare.
An inch in a miſſe is as good as an ell.
An old dog biteth ſore.
An old ſacke asketh much patching.
An unbidden gueſt knoweth not where to ſit.
As a man is friended, ſo the law is ended.
As deepe drinketh the gooſe, as the gander.
As good to play for nought as work for nought.
Aske my companion whether I be a thiefe.
As I brew, ſo muſt I needs drinke.
A white wall is a fooles paper.
As good ſit ſtill as riſe up and fall.
As ſoone goeth the yong Lamb-ſkin to the market, as the old yewes.
All the proofe of a pudding is in the eating.

B

BAtchelers wives and maides children be well taught.
Backare quoth *Mortimer* unto his Sow.
Be it better be it worse, doe you after him, that beareth the purse.
The blacke Oxe hath not trod on his foot.
Bare walles makes giddy huswives.
Better fill a gluttons belly than his eye.
Beggers should be no choosers.
Beleeve well, and have well.
Bate me an ace quoth *Bolton*.
Better be envied than pittied.
Better children weepe, than old men.
Better eye out, than alway ake.
Better fed than taught.
Be as be may is no banning.
Better halfe a loafe than no bread.
Better late, than never.
Better leave, then lacke.
Better one bird in the hand, than tenne in the wood.
Better sit still, then rise and fall.
Better a louse in the pot then no flesh at all.
Better spare at brim, then at bottome.
Better to be happy than wise.
Better comming to the latter end of a feast, then the beginning of a fray.
Better to bow, than breake.
Better to rule, then be ruled by the rout.
Better unborne, than untaught.
Better be an old mans darling, than a yong mans warling.
Better a bad excuse, than none at all.
Between two stooles the tayle goeth to the ground.
Beware of had I wist.
Beware the geese when the Foxe preaches.
Birds of a feather will flocke together.

Blacke will take no other hew.
Brags a good dog.
Blinde men ſhould judge no colours.
Bought wit is beſt.
By wiſedome peace, by peace plenty.
Burnt child fire dreads.
By ſcratching and biting, cats and dogs come together.

C

CAt after kinde.
Cunning is no burthen.
Change of women makes bald knaves.
Change of paſture maketh fat calves.
Children and fooles cannot lye.
Children and chickens are alwaies feeding.
Children learne to creepe, ere they can goe.
Chriſtmas commeth but once a yeere.
Claw a churle by the arſe, and he ſhiteth in thy hand.
Cloſe ſitteth my ſhirt, but cloſer my skinne.
Cloudy mornings, turne to cleare evenings.
Cut your coate after your cloath.
Curſt Cowes have ſhort hornes.
Courting and wooing, bring dallying & doing.
Can Iack an Ape be merry when his clog is at his heele.

D

DEare bought and farre fet are dainties for Ladies.
Dinners cannot be long where dainties want.
Doe well, and have well.
Draffe was his errand, but drinke he would.
Dogs barking aloofe, bite not at hand.

Enough

E

ENough is as good as a feast.
Eaten bread is forgot.
Early prickes that will be a thorne.
Ever drunke, ever dry.
Even reckoning maketh long friends.
Every cocke is proud in his owne dunghill.
Every man as hee loveth, quoth the good man when hee kist his Cow.
Essex stiles, Kentish miles, Norfolke wiles, many men beguiles.
Every man basteth the fat hog.
Every man cannot hit the naile on the head.
Every man can rule a shrew save he that hath her
Every man for himselfe, and God for us all.
Every one after his fashion.
Ever spare and ever bare.
Evill gotten goods never proveth well.
Evill gotten, evill spent.
Evill will never said well.
Every thing helpes quoth the Wren when shee pist in the Sea.

F

FOrecast is as good as worke.
Faint heart never wonne faire Lady.
Few Lawyers dye well,
Few Physicians live well.
Fast binde, fast finde.
Faire words, make fooles faine.
Faire words hurt not the mouth.

Few words to the wise suffice.
Fish is cast away that is cast into dry pooles.
First come, first served.
First deserve and then desire.
Folly it is to spurne against a pricke.
Foule water as soon as fair will quench hot fire.
Foule in the cradle, proveth faire in the saddle.
Fooles with faire words are pleased.
Frost and fraud have alwaies foule ends.
Friends faile flyers.
Forlake not the market for the Tolle.
Fooles let stooles for wise folkes to stumble at.
Fooles lade the water, and wise men catch the fish.

G

Give an inch, and you will take an ell.
Give a dog roft, & beat him with the spit.
God never sendeth mouth, but he sendeth meat.
God sendeth cold after cloathes.
God sendeth fortune to fooles.
God sends meat, the divell sends Cooks.
Good wine needs no Ivie bush.
God sendeth the shrewd cow short hornes.
Good words cost nought.
Goes much water by the Mill, the Miller knowes not.
Good riding at two ankers, men have told: for if the one faile, the other may hold.
Give gave was a good man.
Good to be merry and wise.
Great boast small roft.
Great barkers are no biters.

He

H

HE that will live in peace and reſt, muſt heare and ſee and ſay the beſt.
Halfe a loafe is better than no bread at all.
Halfe warn'd, halfe arm'd.
Happy man, happy dole.
Haſte maketh waſte.
He can ill pipe that lacketh his upper lip.
Hang the bell about the Cats necke.
He dances well to whom fortune pipes.
He mends as ſowre ale mends in ſummer.
He that will have a Hare to breakfaſt, muſt hunt over night.
He that hath time, and looks for time, loſeth time.
He that is affraid of every graſſe, muſt not piſſe in a medow.
He that hopes for dead mens ſhooes, may goe long bare-foot.
He ſpent Michaelmas Rent in Midſummer Moone.
He knowes on which ſide his bread is buttered on.
Hold with the Hare and run with the hound.
Hungry dogs will eate durty puddings.
He loſeth the market for the tolle.
Hunger breakes ſtone walles.
He that kiſſes his wife in the market place ſhall have many teachers.
He will play ſmall game, before he will ſit out.
He that goes to ſleep with dogs, muſt riſe with fleas.
He that is man'd with boyes, and horſt with colts, ſhall have his meate eaten and his worke undone.
He loveth well ſheepes fleſh, that wetteth his bread in the wooll.
He laugheth that winneth.
He may ill runne that cannot goe.
He muſt needs goe that the divell drives.
He muſt needs ſwim that is held up by the chin.

He runneth far that never turneth againe.
He that commeth laſt makes all faſt.
He that commeth laſt to the pot ſooneſt wroth.
He that hath an ill name is halfe hanged.
He that hath plenty of good ſhall have more.
He that goeth a borrowing, goeth a ſorrowing.
He that reckons without his Hoſt muſt reckon twice.
He that hath but a little, he ſhall have leſſe, and he that hath right nought, right nought ſhall poſſeſſe.
He that is borne to be hanged, ſhall never be drowned.
He that killeth a man when hee is drunke, ſhall be hanged when he is ſober.
He hath need of a long ſpoone that ſhould eate with the divell.
He that ſtriketh with the ſword ſhall be beaten with the ſcabberd.
He that buyes a houſe ready wrought, hath many a pin and nayle for naught.
He that will not when he may, when hee would hee ſhall have nay.
He that worſt may muſt hold the candle.
He that winketh with the one eye, and looketh with the other, I will not truſt him though he were my brother.
He that playes more then he ſees, forfeits his eyes to the King.
He that miſchiefe hatcheth, miſchiefe catcheth.
He that makes himſelfe a ſheep, the wolfe will catch him.
He is proper that hath proper conditions.
Hold faſt when you have it.
Honours ſhould change manners.
Home is homely.
Hope well and have well.
Hot love ſoone cold.
He that will not be ruled by his owne dame, muſt be ruled by his ſtep-dame.
He caſts beyond the Moone, that hath piſt on a nettle.
How can the fole amble when the horſe and mare trot?

Hun-

Hunger maketh hard beanes ſweet.
Hunger pierceth ſtone walles.
Hunger is the beſt ſauce.
He is happy can beware by others harmes.
He who hath a good neighbour, hath a good morrow.
He that ſees his neighbours houſe a fire, muſt take heed to his owne.

I

IAcke would be a gentleman if he could ſpeake French.
If you eate a pudding at home, the dogge ſhall have the skin.
If every man mend one, all ſhall be mended.
Ill gotten ill ſpent.
Ill egging makes ill begging.
Ill putting a naked ſword in a mad mans hand.
Ill weeds grow faſt.
It is ill to ſet ſpurs to a flying horſe.
In love is no lacke.
It is good to hold a candle before the divell.
It is better be ſpited then pittied.
It is better to ſee a clout then a hole out.
In ſpace commeth grace.
In truſt is treaſon.
It chanceth in an houre that happeneth not in ſeaven yeare.
It commeth by kinde, it coſt them nothing.
It is bad cloath that will take no colour.
It is a foule bird that fileth his owne neſt.
It is an ill winde that bloweth no man good.
It is a good horſe that never ſtumbleth.
It is better kiſſe a knave than to be troubled with him.
Ill newes comes too ſoone.
It is better to be unborne then untaught.
I ſcratch where it itches not.
It is not good jeſting with edge tooles.

It is better to be a ſhrew then a ſheepe.
It is eaſier to deſcend than to aſcend.
It is evill waking of a ſleeping dogge.
It is good fiſhing in troubled water.
It is good to beware by other mens harmes.
It is good to be merry and wiſe.
It is good ſleeping in a whole skinne.
It is better late than never.
It is true that all men ſay.
It is good to have a hatch before the dore.
It is hard halting before a creeple.
It is hard to wive and thrive both in a yeare.
It is hard ſtriving againſt a ſtreame.
It is ill comming to the end of a feaſt & beginning of a fray.
It is too late to grieve when the chance is paſt.
It is an eaſie thing to finde a ſtaffe to beat a dog.
It is ill fiſhing before the net.
It is ill healing of an old ſore.
It is merry in hall when beards wagge all.
It is merry when knaves meet.
It is not all butter that the cow ſhites.
It muſt needs be true that every man ſaith.
It is ſhaven againſt the wooll.
It is hard to teach an old dog trickes.
Ill lucke is good for ſomething.
It is an ill dog not worth whiſteling.
If the Lyons skin cannot doe it, the Foxes ſhall.
It is better to give the fleece than the wooll.
If wiſhes were Thruſhes, then beggers would eate birds.
It pricketh betimes that will be a good thorne.
It is not good to have an oare in every mans boate.
It will not out of the fleſh thats bred in the bone.
It is good to ſtrike while the iron is hot.
I will not buy a pigge in a poke.

K

Kicke not againſt a pricke.
Kiſſing goes by favour.
Keepe the Wolfe from the dore.
Ka me, ka thee.
Kindeneſſe will creep where it cannot goe.
Keepe bayard in the ſtable.
King *Harry* lov'd a man.

L

Lay no pearle before ſwine.
Leave is light.
Light gaines makes a heavy purſe.
Like will to like.
Little ſaid ſoone amende d.
Looke ere you leape.
Little good ſoone ſpent.
Like the Flounder out of the frying-pan into the fire.
Little knoweth the fat ſow what the leane doth meane.
Looke not too high leſt a chip fall in thine eye.
Love commeth in at the window & goeth out at the dore.
Lightly come, lightly goe.
Love is blinde.
Love me little, love me long.
Love me, love my dog.
Lovers live by love as larkes live by leekes.
Like maſter like man.
Leane not to a broken ſtaffe.
Looke not a given horſe in the mouth.
Light a candle before the divell.
Longs more to marriage then four bare legs in a bed.

M

MAny a good cow hath an ill calfe.
Many hands make light worke.
Many cannot ſee wood for trees.
Make hay while ſunne ſhines.
Make not a balke of good ground.
Much water goes by the Mill the Miller knowes not of.
Mallice never ſpake well.
Make a pipe of a pigges taile.
Many kinſfolkes, few freinds.
Many kiſſe the childe for the nurſes ſake.
Many a little makes a mickle.
Many ſmall make a great.
Moſt maſter weares the breeches.
Many ſpeake of *Robbin Hood* that never ſhot in his bow.
Many ſtumble at a ſtraw and leape over a blocke.
Many a man talkes of little *Iohn* that never did him know.
Miſreckoning is no payment.
Meaſure is a merry meane.
Might overcommeth right.
More afraid than hurt.
My Kill of malt is on fire.
Much would have more.
Much cry and little wooll.
More haſte worſt ſpeed.

N

NO longer pipe no longer dance.
Need hath no law.
Need maketh the old wife trot.
Never pleaſure without repentance.

No

No dearth but breeds in the horſe manger.
No man loveth his fetters, be they made of gold.
No man ought to looke a given horſe in the mouth.
No woman ſeeks another in the oven which hath not before bin there.
Neere is my petticote, but neerer is my ſmocke.
No ſmoake without fire.
No penny no Pater-noſter.
Nothing hath no ſavour.
Nothing is impoſſible to a willing heart.
Nothing venture, nothing have.
No butter will ſticke on his bread.
No fence for ill fortune.

O

OF a good beginning commeth a good end.
One may ſee day at a little hole.
Out nettle in docke.
Opportunity makes the theefe.
Opportunity is whoredomes bawd.
Of a ragged colt commeth a good horſe.
Of little medling commeth great eaſe.
Of ſufferance commeth eaſe.
One ill weede marreth a whole pot of pottage.
One ill word asketh another.
One good turne asketh another.
One ſhrewd turne followeth another.
One ſwallow maketh not ſummer.
Nor one Woodcocke a winter.
Out of ſight, out of minde.
One begger is woe that another by the dore ſhould goe.
One bird in hand is better than two in the buſh.
One beateth the buſh another catcheth the birds.
One ſcabbed ſheepe will marre a whole flocke.

Old

Old men and far travailers may lye by authority.
Once an uſe and ever a cuſtome.
Out of debt, out of deadly ſinne.
Old birds are not caught with chaffe.

P

POore and proud, fy fye.
Paine is forgotten where gaine followes.
Penny wiſe and pound fooliſh.
Pride goeth before, and ſhame commeth after.
Pride will have a fall.
Proffered ſervice ſtinketh.
Prove thy friend ere thou have need.
Puffe not againſt the winde.
Peeviſh pitty marres a City.
Praiſe a faire day at night.
Pouring oyle into the fire is not the way to quench it.

R

REckoners without their hoſt muſt reckon twice.
Rome was not built in one day.
Rouling ſtones gather no moſſe.
Remove an old tree and it will dye.
Rob Peter to pay Paul.

S

SAve a thiefe from the gallowes, & he'l cut your throat.
Saying and doing, are two things.
Seldome commeth the better.
Seldome ſeene is ſoone forgotten.

Selfe

Selfe doe, selfe have.
Shame in a kindred cannot be avoyded.
Shame take him that shame thinketh.
Shamefull craving must have shamefull nay.
Set a begger a horsebacke, and he will gallop.
Small pitchers have wide eares.
Short shooting looseth the game.
So many heads, so many wits.
Soft fire maketh sweet malt.
Somewhat is better than nothing.
Stumble at a straw, and leape over a blocke.
Soone gotten, soone spent.
Soone hot, soone cold.
Soone crooks the tree that good Camerill will be.
Soone ripe, soone rotten.
Soone it prickes that will be a thorne.
So long goes the pot to the water that at length it comes home broken.
Sebruary Sun is dearely wonne.
Spare to speake, spare to speed.
Speake faire and thinke what you will.
Spend, and God will send.
Store is no sore.
Struggle not against the streame.
Such a father, such a sonne.
Such beginning, such end.
Such lips such lettice.
Such welcome, such farewell.
Such Carpenters, such chips.
Sweet meat will have sowre sauce.
Stop two gaps with one bush.
Spare at the brim rather than at the bottome.
Spare and ever bare.
Still Sow eats all the draffe.
Such a one hath a good wit if a wise man had the keeping it.

T

TAke time when time commeth, leſt time ſteale away.
Take heed is a good reede.
Three hungry meales makes the fourth a glutton.
Threatned folkes live long.
There is no woe to want.
Tales of Robbin hood are good for fooles.
That one will not another will.
The burnt childe dreads the fire.
That the eye ſeeth not, the heart rueth not.
That penny is well ſpent, that ſaveth a groat.
The begger may ſing before the thiefe.
The eye of the Maſter makes the horſe fat.
The beſt cart may overthrow.
The beſt is beſt cheape.
The belly thinks the throat is cut.
The blind man eats many a flye.
The blind leade the blinde, and both fall into the ditch.
The Cat knoweth whoſe lips ſhe licketh well enough.
The Cat would eat fiſh and would not wet her feet.
The Crow thinketh her owne birds faireſt.
The fewer the better fare.
The Foxe fareth well when he is curſed.
The greateſt talkers are the leaſt doers.
The greateſt Clarkes be not the wiſeſt men.
The greateſt Crabs be not all the beſt.
That groat is ill ſav'd that ſhames the maſter.
There is craft in Dawbing.
Takes pepper in the noſe.
The weakeſt goes to the walles.
The pot goes ſo oft to the water, at laſt comes broken home.
The wife and the ſword may be ſhewed, but not lent.
The Cuckold is the laſt that knowes of it.

The end makes all equall.
The greateſt Calfe is not the ſweeteſt veale.
Thoughts be free from toll.
Truſt is the Mother of deceit.
The gray Mare is the better horſe.
The lame tongue gets nothing.
The early bird catcheth the worme.
There longs more to wedding than foure bare legs in a bed.
The *K.* of good fellowes is appointed for the *Q.* of beggers.
To have a ſtomacke and lacke meat, to have meat and lacke a ſtomacke, to lye in bed and cannot reſt, are great miſeries.
The proofe of a pudding is in the eating.
The more knave the better lucke.
Two hands in a diſh and one in a purſe.
The envious man ſhall never want woe.
The ſluggard muſt be clad in rags.
The faireſt roſe in the end is withered.
The higheſt tree hath the greateſt fall.
The yong cocke croweth as the old heareth.
The keyes hang not all at one mans girdle.
The longer Eaſt, the ſhorter Weſt.
The longeſt day hath his end.
The low ſtake ſtandeth long.
The more haſte the leſſe ſpeed.
The more the merrier.
The more thy yeares, the nigher thy grave.
The more ye ſtir a turd the worſe it will ſtinck.
The nearer the Church the farther from God.
The new broome ſweepeth cleane.
The pariſh Prieſt forgetteth that ever hee hath bin holy water Clarke.
The rough net is not the beſt catcher of birds.
The ſhoe will hold with the ſole.
The ſtill ſow eateth up all the draffe.
The tide ſtayeth for no man.

There be more waies to the wood than one.
There is difference betweene ſtaring and ſtarke blinde.
They muſt hunger in froſt that will not worke in heate.
They that be in hell ween there is no other heaven.
There is falſhood in fellowſhip.
There is no foole to the old foole.
They that are bound muſt obey.
Three may keepe counſell if two be away.
Time loſt we cannot winne.
Time ſtayeth for no man.
Touch a gald horſe on the back, and he will kicke.
Too much of one thing is good for nothing.
Tread a worme on the taile, and it muſt turne againe.
Truth ſhameth the divell.
Two eyes can ſee more than one.
The ſea hath fiſh for every man.
There is no fiſhing to the ſea, nor ſervice to the King.
'Tis better ſit ſtill, than riſe to fall.
Theres more wayes to the Wood than one.
There's more maids then Maukin.
There's no fence for ill fortune.
There's no weather ill, when the wind is ſtill.
The Fayre laſts all the yeare.
The poſterne dore makes theefe and whore.
They hardly can runne that cannot goe.
Two anons and a by and by is an houre and a halfe.
That's bred in the bone will never out of the fleſh.
The horſe that is next the Mill, carries all the griſt.
Two falſe knaves needs no broker.
Two heads are better than one.
The counſell thou wouldeſt have another keepe, firſt keepe it thy ſelfe.

W

WE can have no more of the Cat but her skinne.
What is a workman without his tooles?
What the heart thinketh the tongue speaketh.
When the belly is full the bones would be at rest.
When the head aketh all the body is the worse.
What some win in the hundred, they loose in the shire.
When the iron is hot strike.
When the pigge is proffered, hold up the poke.
When the skye falleth we shall have larkes.
When the steed is stolne shut the stable dore.
When the sunne shineth make hey.
Where shall a man have a worse friend then he brings from home.
When thy neighbours house doth burne, be carefull of thine owne.
When theeves fall out, true men come to their goods.
Where nothing is, a little doth ease.
Where nothing is, the King must lose his right.
Where saddles lacke, better ride on a pad, than on the horse bare backe.
Where be no receivers there be no theeves.
Where nought is to wend with, wise men flee the clog.
Where the hedge is lowest, men may soonest over.
Where wine is not common Commons must be sent.
While the grasse groweth, the horse starveth.
Without hope the heart would breake.
Who is worse shod than the shoemakers wife?
Who lacketh a stocke, his gaine is not worth a chip.
Who medleth in all things, may shoe the goslings.
Who so bold as blinde Bayard.
Who so deafe as he that will not heare?
We sometimes scratch where it itches not.
Who is so blinde as he that will not see?

Who ſo that knew what would be deare, ſhould need be a merchant but one yeare.
Who weddeth ere he be wiſe, ſhall dye ere he thrive.
Wille will have wilt, though will woe winne.
Winne Gold, and weare Gold.
Wiſhers and woulders be no good houſholders.
Wit is never good till it be bought.
VVho that may not as they would, will as they may.
VVinters thunder makes ſummers wonder.

Y

YIl gotten ill ſpent.
Ynough is as good as a feaſt.
Young Saint, old divell.
You are as ſeaſonable as ſnow in ſummer.
You could not ſee the wood for trees.
Young men may dye, but old men muſt dye.
Yong Cocks love no coopes.
Ye had as liefe goe to mille as to Maſſe.
You cannot fare well but you muſt cry roſt meate.

POEMS.

OF the dignity of Poetry much hath been said by the worthy Sir *Philip Sidney*, & by the Gentleman which proved that Poets were the first *Politicians*, the first *Philosophers*, the first *Historiographers*. I will onely adde out of *Philo*, that they were Gods owne creatures, who in his Booke *de Plantatione Noe*, reporteth, that when he had made the whole worlds masse; hee created Poets to celebrate and set out the Creator himselfe, and all the Creatures: you Poets reade the place and you will like it. Howsoever it pleaseth the *Italian* to censure us, yet neither doth the Sunne so farre retire his chariot from our Climate, neither are there lesse favourable aspects betweene *Mercury*, *Jupiter*, and the Moone, in our inclination of heaven, if Poets are *Fato*, as it pleased *Socrates*, neither are our Poets destitute of Arte prescribed by reason, and grounded upon experience, but they are as pregnant both in witty conceits and devices, and also in imitation, as any of them. Yea and according to the argument excell in grandity and gravity, in smoothnesse and propriety, in quickenesse and briefenesse. So that for skill, variety, efficacie and sweetnesse, the foure materiall points required in a Poet, they can both teach and delight perfectly.

This would easily appeare if any lines were extant of that worthy *British* Lady *Claudia Rufina*, so commended by *Martial*, or of *Gildas* which *Lilius Giraldus* saw in the libraries of *Italie*, or of old *Chedmon* who by divine inspiration about the yeare 680. became so divine a Poet in our English

Beda Eccl. hist. lib. 4. cap. 24.

English tongue, that with his sweet verses full of compunction, he withdrew many from vice to vertue, and a religious feare of God: or of our *Claudius Clemens* one of the first founders of the Vniversity of *Paris*: and doth most clearely appeare to all that can judge by many learned Poems published in this our learned age. But whereas these latter are in every mans hand, and the former are irrecoverable, I will onely give you a taste of some of middle age, which was so overcast with darke clouds, or rather thicke fogges of ignorance, that every little sparke of liberall learning seemed wonderfull: so that if sometime you happen of an uncouth word, let the time entreate pardon for it, when as all words have their times; and as he saith:

licuit semperque licebit,
Signatum præsente nota procudere nomen.

We will begin with *Ioseph* of *Excester*, who followed our K. *Richard* the first, in his warres, in the holy land, celebrated his acts in a book called *Antiocheidos*, & turned *Dares Phrigius* so happily into verse, that it hath been Printed not lõg since in *Germany*, under the name of *Cornelius Nepos*.

The passing of the pleasant river *Simois* by *Troy*, and the encounter betweene the waves of the sea, and it, at the disemboging, or inlet thereof, he lively setteth forth thus:

Proxima rura rigans, alio peregrinus ab orbe
Visurus Troiam Simois, longoque meatu
Emeruisse velit, ut per tot regna, tot urbes
Exeat æquoreas tandem Troianus in undas.
Dumque indefesso miratur Pergama visu
Lapsurum suspendit iter, fluviumque moratur,
Tardior & totam complecti destinat urbem:
Suspensis infersus aquis violentior instat
Nereus, atque amnem cogens procul ire minorem;
Proximus accedit urbi, contendere credas
Quis propior, sic alternis concurritur undis,
Sic crebras iurant voces, sic iurgia miscent.

You may at one view behold mount *Ida* with his trees, & the country adjacent to *Troy* in these few lines, as in a most pleasant

pleasant prospect presēted unto you thus, by the said *Ioseph*:

Haud procul incumbens intercurrentibus arvis
Idæus consurgit apex, vetus incola montis
Silva viret, vernat abies procera, cupressus
Flebilis, interpres laurus, vaga pinus, oliva
Concilians, cornus venatrix, fraxinus audax,
Stat comitis patiens ulmus, nunquamque senescens
Cantatrix buxus: paulò proclivius arvum
Ebria vitis habet non dedignata latere
Cancricolam poscit Phœbum, vicinus aristas
Prægnantes fœcundat ager, non plura Falernus
Vina bibit, non tot pascit Campania messes.

A right woman and Lady like disdaine may be observed in the same Author, where he bringeth in *Pallas*, mating dame *Iuno* with modest disdainfulnesse before *Paris*, in the action of beauty, a matter of greatest importance in that sex, after this manner of reply:

Magna parens superûm, nec enim nego; magna Tonantis
Nupta, nec invideo; meritum, Paris inclyte, nostrum
Si quod erat carpsit: testor fœta, testor Olympum,
Testor humum, non armatas in prælia linguæ
Credideram venisse deas; hac parte loquacem
Erubeo sexum, minùs hic quam fœmina possum;
Martem alium didici, victoria fœda ubi victus
Plus laudis victore ferat, nostrisque trophæis
Hic haud notus honos. Sed quo regina dearum
Effatu tendit, Dea sit, cedo, imò Dearum
Maxima non dextræ sortiri sceptra potentis,
Partirive Iovem certatim venimus, illa
Illa habeat, quæ se ostentat.

In the commendation of *Britaine*, for breeding Martiall men, and praise of the famous King *Arthur*, he sung in his *Antiocheidos* these which onely remaine out of that work:

Inclyta fulsit
Posteritas ducibus tantis, tot dives alumnis,
Tot fœcunda viris, premerent qui viribus orbem,
Et famâ veteres. Hinc Constantinus adeptus

Imperium, Romam tenuit, Byzantion auxit.
Hinc Senonum ductor captivâ Brennius urbe,
Romuleas domuit flammis victricibus arces.
Hinc & Scæva satus, pars non obscura tumultus
Civilis, Magnum solus qui mole soluta
Obsedit, melior que stetit pro Cæsare murus.
Hinc celebri fato fœlici floruit ortu
Flos regum Arthurus, cujus tamen acta stupori
Non mi cuere minùs, totus quod in aure voluptas
Et populo plaudente favus. Quacunque priorum
Inspice, Pellæum commendat fama Tyrannum,
Pagina Cæsareos loquitur Romana triumphos,
Alciden domitis attollit gloria monstris.
Sed nec pinetum coryli, nec sydera solem
Æquant, Annales Graios, Latiosque revolve,
Prisca parem nescit, æqualem postera nullum
Exhibitura dies. Reges supereminet omnes
Solus præteritis melior, majorque futuris.

If a painter would portraite divels, let him paint them in his colours, as *Fœlix* the old Monke of *Crowland* depainted the hugges of *Crowland* in his verses, and they will seeme right hel-hounds.

Sunt aliqui quibus est crinis rigidus, caput amplum,
Frons cornuta, gena distorta, pupilla coruscans,
Os patulum, labra turgentia, dens præacutus,
Et quibus est crinis quasi seta, caput quasi truncus,
Frons quasi cera, gena quasi pix, oculus quasi carbo,
Os quasi sporta, labra quasi plumbum, dens quasi buxus.
Sunt alii quibus est vultus gibbosus & acer,
Nasus curvatus & fœdus, & auris acuta,
Et grandis cervix dependens & macilenta;
Cæsaries & barba rigens, frons & gena pallens,
Nasus & auris olens, vertex & sinciput horrens,
Et sunt perplures qui crine videntur adusto,
Fronte truci, naso prægrandi, lumine torvo,
Faucibus horrendis, labris pendentibus, ore
Ignivomo, vultu squamoso, vertice grosso,

Dents

Dente fero, mento peracuto, gutture rauco,
Pelle nigra, scapulis contractis, ventre rapaci,
Costis mobilibus, lumbis ardentibus, anis
Caudatus, genibus nodatus, cruribus uncis,
Plantis aversis, talisque tumentibus: & sunt
Nonnulli, quibus est non horrida forma, sed ipse
Horror, cum non sint scelerati, sed scelus ipsum.

He did seeme also a good Poet in his age, which described a great battaile betweene the Danes and the English; thus:

Emicùs in primis hiberni grandinis instar,
Tela volant, sylvas hastarum fragmina frangunt;
Mox ruitur propiùs, præscinditur ensis ab ense,
Conculcatur equus ab equo, ruit hostis in hostem.
Hic effossa trahit hostili viscera ferro,
Hic jacet exanimis fusâ cum sanguine vitâ.
Hic pedis, ille manus, hic pectoris, ille lacertî
Vulnere damnatus reditum proponit inanem.

If he which scraped together the fragments of ancient Poets, had hapned on the verses following, written to a Bishop of *Norwich*, haply he would have inserted them.

Magnus Alexander bellorum sæpe procellas
Immixtus fregit studiis, Socrateque studendi
Continuum solitus interrupisse laborem,
Threicias tremulo numeravit pollice chordas.
Cedit Atlas oneri, civili scriptor ab ense
Iulius abstinuit, invictus sæpe quievit
Alcides, rigidum mollis lyra flexit Achillem,
Tu quoque lugenti patriæ graviterque diuque
Expectate parens sibi quem viduata maritum
Jam Pastoralis Norwicis regia poscit, &c.

Iohn Hanvill a Monke of S. *Albans* made this good and godly invocation before his poeme, comparable with many of the later brood.

Tu Cyrrhæ latices nostræ Deus implue menti,
Eloquii rorem siccis infunde labellis,
Distillaque favos, quos necdum pallidus auro
Scit Tagus, aut sitiens admotus Tantalus undis.

Dirige quæ timidè suscepit dextera, dextram
Audacem pavidamque juva, tu mentis habenas
Fervoremque rege, quicquid dictaverit ori
Spiritus aridior, oleum suffunde favoris.
Tu patris es verbum, tu mens, tu dextera, Verbum
Expedit verbum, mens mentem, dextera dextram.

Lasie and superficiall schollers which thrust the day forward with their shoulders in the Vniversity, and returne as wise as they came thither, he describeth in this sort:

Hi sunt qui statuæ veniunt, statuæque recedunt,
Et Bacchi sapiunt, non Phœbi pocula. Nysæ
Agmina, non Cirrhæ, Phœbo Bacchoque ministrant,
Hoc Pleni, illo vacui.

The old ale-knights of England were well depainted out of him, in the alehouse colours of that time, in this manner,

Iamque vagante scypho, discincto gutture, was heil
Ingeminant was heil; *labor est plus perdere vini*
Quàm sitis, exhaurire merum vehementius ardent,
Quàm exhaurire sitim.

The same *Iohn Hanvill* when he would signifie whatsoever envy had wrought against Troy, the Roman vertue had repaired, sung briefly.

Si quid de culmine Troiæ
Diminuit livor, virtus reparavit, ut orbi
Hic urbem rapuit, hæc orbem reddidit urbi.

Passionate are these verses upon the death of K. *Richard* the first penned by one *Gaulfrid.*

Neustria sub clypeo Regis defensa Richardi
In defensa modò gestat testare dolorem,
Exundent oculi lachrymis, exterminet ora
Pallor, connodet digitos tortura, cruentet
Interiora dolor, & verberet aëra clamor:
Tota pavis ex morte suâ, mors non fuit ejus
Sed tua, non una sed publica mortis imago.
O Veneris lachrymosa dies, ô sidus amarum.

Illa

Illa dies tua nox fuit, & Venus illa venenum,
Illa dedit vulnus, sed pessimus ille dierum
Primus ab undecimo, qui vitam victricus ipsam
Clausit, uterque dies homicida, tyrannide mira,
Trajecit clausus incluſum, tectus apertum,
Providus incautum, miles munitus inermem,
Et proprium Regem.

And after a few verſes: he ſpeaking to Death, addeth in commendation of that Prince.

——————, Nihil addere nouerat ultrà,
Ipſe fuit quicquid potuit natura, ſed iſtud
Cauſa fuit quare rapuiſti, res pretioſas
Eligis, & viles quaſi dedignata relinquis.

Theſe former verſes were mentioned by *Chaucer* our Engliſh *Homer* in the deſcription of the ſodaine ſtirre and *Panicall* feare, when *Chanteclere* the Cocke was carried away by Reynold the Foxe with a relation to the ſaid *Galfride*.

The ſilly widow and her daughters two
Herd the hennes cry and make ado.
And out at the dore ſtert they anon
And ſaw the foxe toward the wood ygon,
And bare upon his backe the Cocke away,
And cryed out ha-ow and well away.
A ha the fox, and after him they ran,
And eke with ſtaves many other man.
Ran Colle our dogge, Talbot and eke Garland,
And Malkin with her diſtaffe in her hand.
Ran Cow and calfe and eke the very hogges:
For they ſo ſore affraid were of the dogges,
And ſhouting of men and of women eake,
They ran ſo her hert thought to breake.
They yellen as feends doe in hell.

The Duckes cried as men would them quell,
The Geese for feare flew over the trees,
Out of the heves came the swarmes of Bees.
So hideous was the noise, ben'edicite,
Certes lacke Straw, ne Bas meinee
Ne made never shoutes half'e so shrill
When that they would any Fleming kill,
As that day was made upon the Fox,
Of brasse they blew the trumpes and of box,
Of horne, and box, in which they blew and pouped,
And therewith they shriked and shouted,
It seemed as though heaven should fall.
O Gaulfride dere maister soveraigne,
That whan the worthy King Richard *was slaine*
With shot, complained'st his death so sore,
Why ne had I now thy science, and thy lore?
Thy Friday for to chide as did ye,
For on a Friday sothly slaine was he,
Then would I shew you how that I could plaine,
For Chauntecleeres dred and for his paine.
Certes such cry, ne lamentation,
Was never of Ladies made when that Ilion
Was won, an Pirrhus *with his bright sword,*
Whan he hent King Priam *by the beard,*
And slough him (as saith Æneidos)
As made all the hennes in the cloos,
Whan they losten of Chantecleere the sight:
But soveraignly dame Pertelot shright,
Well louder than did Hasdrubals wife,
Whan that her husband hath lost his life,
And that the Romans had brent Cartage,
She was so full of torment and of rage,
That wilfully into the fire she sterte,
And brent her selfe with a stedfast hert.
O woefull Hennes right so cried ye,
As when that Nero *brent the city*

Of

Of Rome, *cryed the Senatours wives,*
For that her husbands should lose her lives.

These may suffice for some Poeticall descriptions of our ancient Poets; if I would come to our time, what a world could I present to you out of Sir *Philip Sidney, Ed. Spencer, John Owen, Samuel Daniel, Hugh Holland, Ben. Johnson, Thomas Champion, Mich. Drayton, George Chapman, Iohn Marston, William Shakespeare,* and other most pregnant wits of these our times, whom succeeding ages may justly admire.

Epigrammes

Epigrammes.

IN short and sweet Poems, framed to praise or dispraise, or some other sharpe conceit which are called *Epigrammes*, as our countrey men now surpasse other nations, so in former times they were not inferiour, if you consider ages, as the indifferent Reader may judge by these.

In the darke miste of all good learning, about 800. years since, in commendation of the godly King Saint *Osuald*, was made this.

Quis fuit Alcides? quis Cæsar Julius? aut quis
Magnus Alexander? Alcides se superâsse
Fertur, Alexander mundum; sed Julius hostem:
Se simul Osualdus, & mundum vicit, & hostem.

To the honour of *Elfleda* a noble Lady, which repaired *Darby, Chester, Warwicke, &c.* I have found this.

O Elfleda potens, ô terror virgo virorum,
Victrix naturæ, nomine digna viri;
Te quo splendidior fieres, natura puellam,
Te probitas fecit nomen habere viri.
Te mutare decet, sea solum nomina sexus:
Tu Regina potens, Rexque trophæa parans.
Iam nec Cæsarei tantum meruere triumphi,
Cæsare splendidior virgo, virago viges.

This also may here have place, which *William Conqueror's* Poet made to him when he had obtained this Realme.

Cæsariem Cæsar tibi si natura negavit,
Hanc Wilielme tibi stella comata dedit.

It

It may seeme he alluded to the baldnesse of *Julius Cæsar*, who for that cause used a Lawrell Garland, to the Comete appearing before his conquest of this kingdome, portending the same as it was thought, and to the manner of the *French* in that time: among whom long bushie haire was the signale marke of Majestie, as *Agathias* noteth, when as all subjects were rounded, and the Kings only long haired. Which custome continued among the *French* Kings, untill *Peter Lombard*, Bishop of *Paris*, diswaded them from it, and among ours, as appeareth by their seales untill King *Henry* the fifth.

The happy successe of *English* and *Normans*, with the cowardly flight of the *French*, at *Nugent* 1109. in the time of King *Henry* the first, was thus expressed:

Henricus regum rex & decus, abstulit altos
Francigenis animos, Ludovicum namque Nugenti
Rex regem campo magnum major superavit:
Præposuere fugam bellis, calcaria telis
Galli præcipites: fama spoliisque potitos
Laurea Normanos, & laus æterna coronat,
Sic decus iste ducum, sic corda tumentia pressit,
Oraque Francorum superba mutire coegit.

Maude, daughter to *Malcolm* King of *Scots*, a woman of rare piety, buried at Westminster, to which Church shee would come daily bare-foot, while the Court lay there, had an excellent *Epigramme* made to her commendation, whereof these foure verses onely remaine.

Prospera non lætam fecere, nec aspera tristem,
Aspera risus erant, prospera terror erant.
Non decor effecit fragilem, non sceptra superbam,
Sola potens humilis, sola pudica decens.

No bad Poet was he which wrote to the honor of *Adeliza*, second wife to King *Henry* the first, who was daughter to the Duke of *Brabant*, & sister to Lord *Joscelin* of *Lovain*, from whom the *Percies* Earls of *Northumberland* descended

Anglorum Regina tuos Adelizæ decores
Ipsa referre parans Musa, stupore riget.

Quid Diadema tibi pulcherrima? quid tibi gemma?
Pallet gemma tibi, nec Diadema nitet.
Deme tibi cultus, cultum natura ministrat,
Non exornari forma beata potest.
Ornamenta cave, nec quicquam luminis inde
Accipis, illa micant lumine clara tuo;
Non puduit modicas de magnis dicere laudes,
Nec pudeat dominam te precor esse meam.

Maude daughter to King *Henry* the first, and mother to King *Henry* the second, happened on as good a Poet, who honoured or flattered her with these Epigrammes.

* *Augustis Patribus augustior orta Mathildis.*
Qualibet in laudes ora diserta vocas.
Sed frustrà, quia nemo tibi præconia solvet
Quæ genus, & mores, formaque digna petunt:
Vna loqui te lingua potest? quæ laudis opimæ
Materiam linguis omnibus una paras?

---

* *Filia præteriti, præsentis nupta, futuri*
Mater regis, habes hoc speciale tibi.
Aut vix aut nunquam reperitur fœmina quæ sit,
Hæc eadem regum filia, nupta, parens.
Nec tua nobilitas est à te cœpta, nec in te
Desinit, & post te vivet, ut antè fuit.
Nec tu degeneras reverâ filia matris:
Talem te genuit, qualis & ipsa fuit,
Casta pudicam, provida cautam, pulchra decoram;
Larga tulit largam, religiosa piam.
Es rosa de radice rosa, de religione
Religio, pietas de pietate fluit.

---

* *Sic mores Regina tuos componis, & actus,*
Vt sit in his justo plusve, minusve nihil.
Quippe nocere potes, non vis: Offenderis, ultrò
Condonas; Cernis tristia, compateris.
Vis dare, non differs: Vis parcè vivere, nescis:
Si loqueris, multum sermo nitoris habet.

Si taceas, rigor est; si rides, risus honestus;
Oras, orantis fletibus ora madent.
Intùs simplicitas mentem, foris ornat honestas
Vultum, grata quidem singula, plusque simul.

But among all our old Epigrammatists all commendation is carried away by old *Godfery Prior* of Winchester, who lived Anno 1100. which Citie hath brought forth so many excelling in Poeticall faculties, not onely in former ages, but also in latter, out of the worthy Colledge there, that the very *Genius loci* doth seeme Poëticall. Out of his Epigrammes first imparted to mee by the right learned Master *Tho. Allen* of *Oxford*, I will here impart a few unto you.

To one that would know how long he should learne, he writeth thus.

Discendi Damiane modum te quærere dicunt,
Discas dum nescis, sit modus iste tibi.

That the contempt of fooles is not to be respected.

Contemptum stulti contemnere Dindime laus est,
Contemni à stulto dedecus esse nego.

Against pride in prosperity.

Extolli noli quum te fortuna beavit
Pompone, hac eadem quæ levat, ipsa premit.

Against such as teach well, and live not accordingly.

Multa Solon, sed plura Cato me verba docetis,
At nemo vestrum quanta docetis, agit.

To one which had eaten stinking meat.

Druse comedisti quem misit Silvius hircum,
Vel tibi non nasus, vel tibi nasus olet.

He teacheth us to relye upon firme and sure supports, lest we fall to the ground with them in this.

Non est securus super titubantia fultus:
Iungere labenti, labitur ille, ruis.

That we must looke for like measure, if we doe not as wee would be done unto, hee admonisheth all under the name of *Albius*.

Jurgia, clamores tibi gloria, gloria lites,
Et facis & dicis omnibus, unde noces.
Expectes eadem quæ nobis feceris Albi,
Nam quem tu lædis, te ferit ille libens.

Youth which in their haughty heate, reject the advise of old men, he adviseth thus.

Pannorum veterum facilè contemnitur usus,
Non sic consilium, Posthumiane, senum.

The vanity of them which vaunt of their ancient nobility, and have no nobility in themselves, he thus taxeth.

Stemmata continuas, recitas ex ordine patres,
Queis nisi tu similis, Rufule, quid recitas?

That there was no contending with him who with missive bribes can prevaile against iustice.

Missilibus Daciane tuis Astræa recessit,
Vincis missilibus Ius Daciane tuis.

The common proverbe, *Love me, love mine*, hee thus advised us to observe:

Me tanquam sociam te dicis amare Trebati,
Et quos totus amo dente furente teris:
Sed nisi sis socius sociis, & amicus amicis,
Non potero nostrum dicere te socium.

Against hooked gifts which draw others.

Multa mihi donas, vereor ne multa requiras,
Nolo mihi dones Aulice, si repetas.

Against one that tought a benefice, and would teach before he could teach.

Quâ doceat sedem quærit Plotinus & ædem,
Quærit quâ doceat, non ea quæ doceat.

Against a covetous wretch.

Nasidiane diu vixisti semper avarus,
Oro tibi vivas Nasidiane diu.

Against one that would exact of others, and doe nothing himselfe.

Exigis à nobis quem nulli solvis amorem,
Quam nullis præstes exigis Aule fidem.

Exigis

Exigis à nobis quem non mereàris honorem,
Mirum est quod non das, id tibi velle dari.

Against an Abbot that would defend his Monkes from others, but worry them himselfe.

Tollit ovem de fauce lupi persæpe molossus,
Ereptamque lupo ventre resondit ovem.
Tu quoque Sceva tuos prædone tueris ab omni,
Vnus prædo tamen perdis ubique tuos.

One amidst the warres between King *Stephen* and *Henry* the second, commended the same *Henry* in these verses:

Prælia quanta movet Stephanus, moveat volo, namque
Gloria nulla foret si prælia nulla moveret.
Tu contra Stephanum cui copia multa virorum;
Duxisti paucos, cur paucos? gloria major
Est, multos paucis, quàm paucos vincere multis.

At the same troublesome time, and as it were desolation of *England*, were written to the same *Henry* as it were in a *Prosopopeia* of *England*.

Dux Henrice nepos Henrici maxime magni;
Anglia tota ruo, nec iam ruo, tota ruina, &c.

Vpon two fearefull flights of the *French*, one at *Vernoil*, the other at *Vandosme* in the time of king *Henry* the second, one made this:

Gallia fugisti bis, & hoc sub rege Philippo;
Nec sunt sub modio facta pudenda duo.
Vernolium sumit testem fuga prima, secunda
Vindocinum, noctem prima, secunda diem.
Nocte fugam primam celeraste, mane secundam,
Prima pavore fuit, vique secunda fuit.

When one had flattered *William Longchampe* Bishop of *Ely*, the onely powerable man of England in his time, with this blandation:

Tam benè, tam facilè, tu magna negotia tractas,
Vt dubium reddas sis homo, sive deus.

Giraldus Cambrensis, a man well borne, and better lettered, of that house from whence the *Giraldines* of Ireland are descended, and secretary to king *Iohn*, plaied upon these

verſes, and that Biſhop after he was apprehended in womans attire flying out of the Realme.

Tam malè, tam temerè, tam turpiter omnia tractas,
Vt dubium readas beſtia ſis, vel homo.
Sic cum ſis minimus, tentas majoribus uti,
Vt dubium reddas ſimia ſis, vel homo.

He that made the verſe following (ſome aſcribe it to that *Giraldus*) could adore both the ſunne riſing and the ſunne ſetting, when he could ſo cleanly honour King *Henry* the ſecond then departed, and King *Richard* ſucceeding.

Mira cano, Sol occubuit, nox nulla ſequuta.

Great was the commendation of *Mæcenas*, who when he could doe all with *Auguſtus*, yet never harmed any, wherupon in an Elegie upon his death, *Pedo Albinovanus* writeth.

Omnia cum poſſes, tanto tam carus amico,
Te ſenſit nemo poſſe nocere tamen.

Which commendation King *Henry* the eight gave to that worthy Duke of *Suffolke*, *Charles Brandon*, who never uſed the Kings favour to the hurt of any: And the ſame *Giraldus* teſtified the like of King *Henry* the ſecond, in this verſe very effectually:

Glorior hoc uno, quòd nunquam vidimus unum,
Nec potuiſſe magis, nec nocuiſſe minùs.

Theſe alſo following are referred unto him.

Vive Deo, tibi mors requies, tibi vita labori,
Vive Deo, mors eſt vivere, vita mori.

Theſe following were likewiſe written by him againſt lewd love.

Nec laus, nec probitas, nec honor ſuperare puellam,
Sed Veneris vitium vincere laudis opus.
Vis melius ſapiens, melius vis ſtrenuus eſſe,
Si Venerem ſuperes, iſtud & iſtud eris:
Noli caſtra ſequi Veneris, ſed caſtra Minervæ:
Hæc auget, illa furit; hæc juvat, illa nocet.

Cum

Cum sit amor vetitus, vetiti malus actus amoris,
Si malus, ergo nocet, si nocet, ergo fuge:
Cujus cœpta timor, medium scelus, exitus ignis,
Tu fuge, tu reproba, tu metuendo cave.

Why the Sun appeareth ruddy and as it were blusheth at his first rising, *Alexander Necham*, sometime Prior of *Cirencester* rendreth the cause thus.

Sol vultu roseo rubicundo fulget in ortu,
Incestæ noctis facta pudore notans.
Nempè rubore suo tot damnat damna pudoris,
Cernere tot Phœbum gesta pudenda pudet:
Tot blandos nexus, tot suavia pressa labellis,
Tot miseræ Veneris monstra novella videt.
Frigida quòd nimium caleat lasciva senectus,
Ignis quòd gelido ferveat amne, stupet.

Of the fiery colour of the planet *Mars*, and the spots in the *Moone* he giveth this reason:

Mars Venerem secum deprensam fraude mariti
Erubuit, superest flammeus ille rubor.
Sed cur Lunaris facies fuscata videtur?
Quæ vultu damnat, furta videre solet.
Adde quòd Ecclesiam Phœbe, maculæ nota culpam
Signat, habet maculas utraque Luna suas.

If you will reade carping Epigrammaticall verses of a *Durham* Poet against *Ralfe* the Prior, here you may have them.

De sene, de calvo, de delirante Radulpho
Omnia monstra cano, nil nisi vera tamen:
Imputat errores aliis semper, sibi nunquam,
Est aliis Argus, Tyresiasque sibi.
Non vult esse bonus, sed vult bonus esse videri,
Est ovis exteriùs, interiùsque lupus.
Sus vitâ, canis officio, vulpecula fraude,
Mente lepus, passerrenibus, ore lupus.

Talis

Talis quì damon nunquam poterit niſi morte
Eſſe bonus, poſtquam deſinat eſſe malus.

The ſame Author plaid alſo pretily upon *William* and *Alan* Arch-deacons of *Northumberland* and *Durham*.

Archilevitas in ſorte Northumbria largos,
Dunelmum cupidos ſemper habere ſolet.
Nunc è converſo ſedem dotavit utramque
Willelmi probitas, crimen Alane tuum.
Vos nunc degeneres patribus ſucceditis ambo,
Hìc bonus, antè malus, hìc malus, antè bonus.

Anſwerable to theſe, were theſe verſes of the ſaid *Durham* Poet, upon the fate of a Potte and a Pipkin, when the potte was all broken, and the pipkin loſt but the handle, by the fall of a window.

Lapſa feneſtra ruit, luit urna ſciphuſque propinquus,
Deſinit hæc eſſe prorſus, hic eſſe bene.

Alias.

Lapſa feneſtra ruit, ſciphus urna luunt, nihil illa
Quo teneat, nihil hic quo teneatur, habet.

When King *Richard* the firſt was detained priſoner with the Emperour, one did write this ſupplicant verſe to the Emperour in a ſharpe cloſe.

Magnus es, & genibus flexis tibi ſupplicat orbis,
Cum poſſis, noli ſævire, memento Neronis.

A huſwife which had encreaſed her family in her huſbands abſence with a new bratte, aſſured her husband at his returne, that ſhee conceived it of a Snow-ball caſt at her. But he conveying it away, ſelling it to a begger, aſſured her with the like lye; that as it was conceived by Snow, ſo it was melted away by the Sunne, which a Poet in the time of King *John* expreſſed thus very briefly, and for that age pretily.

Rebus in augendis longè remorante marito,
Uxor mœcha parit puerum; poſt multa reverſo,
De vive conceptum fingit: fraus mutua, cantè
Suſtulit, aſportat, vendit matrique reportans
Ridiculum ſimile, liquefactum ſole refingit.

Bnt

But two others compiled the same matter more succinctly in this manner.

De nive conceptum quem mater adultera fingit,
Sponsus eum vendens, liquefactum sole refinxit.

Vir quia quem reperit genitum nive fœmina fingit,
Vendit; & à simili liquefactum sole refinxit.

That Scholler also could play at even and odde, that could keepe the figure *Compar* so precisely in these two verses upon the spring.

Turba colorum, vis violarum, pomparosarum,
Induit hortos, purpurat agros, pascit ocellos.

A suter wearied with delaies in the Emperours court, did at the length frame this distich, and coled it on a wall.

Si nequeo placidas affari Cæsaris aures,
Saltem aliquis veniat, qui mihi dicat, Abi.

So a poore English man fed with vaine hope by many, in the time of King *Henry* the third did write this distiche.

Spem mihi dent alij magnam, rem tu citò parvam,
Res me parva juvet, spes mihi magna nocet.

Against a carping companion was this made about that time by *Iohn Havill.*

Zoile tu laudum caneus, tu serra bonorum,
Magna doles, majora notas, in maxima sævis.

Such as can speake feelingly of Church livings, will not dissemble that these were the four entrances into the Church, which a countriman of ours long since in this manner Epigrammatically opened.

Ecclesias portis his quatuor itur in omnes,
Principis, & Simonis, sanguinis atque Dei.
Prima patet magnis, nummatis altera, charis
Tertia, sed raris janua quarta patet.

Good also is that under S. *Peter* in the Cathedrall Church of *Norwich*, (were it not for the fault which is in the former,) but therein you have S. *Peters* Ship, Sea, Nets, & Fish.

Ecclesiam pro Nave rego, mihi climata mundi
Sunt mare, scripturæ retia, piscis homo.

When *Eustathius* was elected Bishop of London, one congratulated his advancement thus.

Omnes hic digni, tu dignior omnibus, omnes
Hic plenè sapiunt, pleniùs ipse sapis.

Of a bragging braule between two well met, was framed this by *Henry* of *Winchester*, but the beginning is lost.

Hic ait, ille negat, hic asserit, ille refellit,
Hic proavos multum prædicat, ille premit.
Fisus uterque sibi se venditat, iste decorem
Jactitat, ille decus, hic opus, alter opes.
Hic bonus, ille beatus, hic multis dissert, ille
Multiplicata refert: hic levis, ille loquax.

When *Adrian* our countryman had converted some people of *Norway*, and was made Pope, this was composed to his honour.

Conferet hic Romæ, plus laudis quàm sibi Roma,
Plus dabit hic orbi, quàm dabit orbis ei.

But this would not easily bee matched in our age, which was written in the time of King *Henry* the 6. over the entrance into the *Receipt* at *Westminster*, to admonish accomptants to be circumspect in entring, as *Ianus* with his two heads, and as vigilant in ending Exchequer accounts, as *Argus* with his hundred eyes.

Ingrediens Iani, redituræ sis æmulus Argi.

* These are all of former times, and with the quaint and most excellent ones of this our Polite age, which every where present themselves to your view. I will onely recover from oblivion these made upon the pictures of the two most potent, and prudent Princes Queene *Elizabeth* of England, Queene *Mary* of Scotland.

IN ELIZABETHAM Angliæ Reginam.

* Buchanan.

*CVIVS *imago Deæ, facie cui lucet in una,*
Temperie mixta, Iuno, Minerva, Venus?
*Est dea: quid dubitem? cui sic consp*irat *amicè*
Mascula vis, hilaris gratia, celsus honos:
Aut Dea si non est, Diva est quæ præsidet Anglis,
Ingenio, vultu, moribus æqua Deis.

In Eandem.

* *Quæ manus artificis tria sic confundit, ut uno*
Gratia, majestas, & decor ore micent?
Non pictoris opus fuit hoc, sed pectoris, unde
Divinæ in tabulam mentis imago fluit.

MARIA REGINA SCOTIÆ.

*VT *Mariam finxit natura, ars pinxit: utrumque*
Rarum & solertis summum opus artificis.
Ipse animum sibi dum pingit, sic vicit utrumque,
Vt natura rudis, ars videatur iners.

* *En tibi magnanimæ spirantia Principis ora,*
Omnia quam mundi mirantur regna, venustæ
Non decus ob formæ tantùm, prolemque decoram,
Innumeraſque animi dotes, quas divite dextra
Infudit natura potens: sed mascula virtus,
Religionis amor, fidei constantia mentes
Plus rapit attonitas hominum, quàm forma vel oris
Gratia rara sui.

* She sending to Queene *Elizabeth* a Diamond fashioned in the figure of an heart, accompanied it with these verses.

Quod te jampridem fruitur, videt ac amat absens,
Hæc pignus cordis gemma, & imago mei est.
Non est candidior, nec est hac purior illo:
Quamvis dura magis, non magè firma tamen.

Rythmes.

RIming verſes which are called *Verſus Leonini*, I know not wherefore (for a lyons taile doth not anſwer to the middle parts as theſe verſes doe) beganne in the time of *Carolus Magnus*, and were only in requeſt then, and in many ages following, which delighted in nothing more then in this minſtrelſie of meeters. I could preſent you with many of them, but few ſhall ſuffice, when as there are but few now which delight in them.

In the praiſe of *Miles* Earle of Hereford in the time of King *Stephen* was this penned, in reſpect he was both martiall and lettered.

Vatum & ducum gloria
Milo, cujus in pectore
Certant vires & ſtudia,
Certat Hector cum Neſtore.
Virtutum privilegia,
Mente geris & corpore,
Teq; coronat arbore
Mars Phœbi, Phœbus propria.

Walter de Mapes Archdeacon of *Oxford*, who in the time of King *Henry* the ſecond filled England with his merriments, confeſſed his love to good liquor, with the cauſes, in this manner.

Mihi eſt propoſitum in taberna mori,
Vinum ſit appoſitum morientis ori:
Vt dicant, cùm venerint, Angelorum chori,
Deus ſit propitius huic potatori.
Poculis accenditur animi lucerna,
Cor imbutum nectare volat ad ſuperna.
Mihi ſapit dulcius vinum in taberna,
Quàm quod aqua miſcuit præſulis pincerna.

Suum

Suum cuiq; proprium dat natura munus,
Ego nunquam potui scribere jejunus:
Me jejunum vincere posset puer unus.
Sitim & jejunium, odi tanquam funus.
Unicuiq; proprium dat natura donum,
Ego versus faciens, vinum bibo bonum,
Et quod habent melius dolia cauponum,
Tale vinum generat copiam sermonum.
Tales versus facio, quale vinum bibo,
Nihil possum scribere, nisi sumpto cibo,
Nihil valet penitus, quod jejunus scribo,
Nasonem post calices carmine præbo.
Mihi nunquam spiritus prophetiæ datur,
Nisi tunc cùm fuerit venter bene satur;
Cum in arce cerebri Bacchus dominatur,
In me Phœbus irruit, ac miranda fatur.

The infirmitie and corruption of our nature prone to sensuality he acknowledgeth thus.

Via lata gradior more juventutis,
Implico me vitiis, immemor virtutis,
Voluptatis avidus, magis quàm salutis,
Mortuus in anima, curam gero cutis.
Mihi cordis gravitas, res videtur gravis,
Jocus est amabilis, dulciorque favis;
Quicquid Venus imperat, labor hoc est suavis,
Quæ nunquam in mentibus habitat ignavis.
Quis in igne positus igni non uratur?
Quis in mundo demorans castus habeatur?
Vbi Venus algito juvenes venatur,
Oculis illaqueat, facie prædatur.

This lustv Priest when the Pope forbade the *Clergy* their wives, became Proctor for himselfe, and them with these verses: desiring onely for his fee, that every Priest with his sweet heart would say a *Pater noster* for him.

Piscatoris regula penitus cassatur,
Sacerdos per Hic & Hæc olim declinatur.

Sed per Hic *solummodo, nunc articulatur.*
Cum per nostrũ præsulem Hæc *amoveatur.*
Ita quidem presbyter cœpit allegare.
Peccat criminaliter, qui vult separare,
Quod Deus injunxerat, fœminam amare.
Tales dignum duximus, fures appellare.
O quam dolor anxius, quam tormentum grave,
Nobis est dimittere quoniam suave!
O Romane pontifex, statuisti pravè,
Ne in tanto crimine moriaris, cave.
Non est Innocentius, immò nocens vere,
Qui quod facto docuit, studet abolere:
Et quod olim juvenis voluit habere,
Modo vetus pontifex studet prohibere.
Gignere nos præcipit vetus Testamentum:
Ubi novum prohibet, nusquã est inventum.
Præsul qui contrarium donat documentum.
Nullum necessarium his dat argumentum.
Dedit enim Dominus maledictionem
Viro qui non fecerit generationem.
Ergo tibi consulo, per hanc rationem,
Gignere, ut habeas benedictionem.
Nonne de militibus milites procedunt?
Et reges à regibus qui sibi succedunt?
Per locum à simili, omnes jura lædunt,
Clericos qui gignere crimen esse credunt.
Zacharias habuit prolem & uxorem,
Per virum quem genuit acceptus honorem:
Baptizavit enim nostrum Salvatorem:
Pereat, qui teneat novum hunc errorem.
Paulus cœlos rapitur ad superiores,
Ubi multas didicit res secretiores,
Ad nos tandem rediens, instruensq; mores,
Suas (inquit) habeat quilibet uxores.
Propter hæc & alia dogmata doctorum,
Reor esse melius, & magis decorum,

Quisq;

Quisque suam habeat & non proximorum,
Ne incurrat odium & iram eorum.
Proximorum feminas, filias, & neptes,
Violare nefas est, quare nil disceptes.
Vere tuam habeas, & in hac delectes,
Diem ut sic ultimum tutius expectes.
Ecce jam pro clericis multum allegavi,
Nec non pro presbyteris plura comprobavi:
Pater noster *nunc pro me quoniam peccavi,*
Dicat quisque presbyter, cum sua suavi.

Merry *Michael* the Corniſh Poet, whoſe rymes for merry England you may reade in the 7. page, begged his exhibition of King *Henry* the third with this diſtich.

Regie rector, miles ut Hector, dux ut Achilles,
*Te quia sector, mellee vector, * mel mihi stilles.*

* Money my honey.

The ſame *Michael* highly offended with *Henry* of *Aurench* the kings Poet for diſgracing *Cornwall*, thought to draw bloud of him with theſe bobbing rimes.

Est tibi gamba capri, crus passeris, & latus apri,
Os leporis, catuli nasus, dens & gena muli,
Frons vetula, tauri caput, & color undiq; Mauri:
His argumentis quænam est argutia mentis?
Quod non à monstro differs: satis hic tibi monstro.

If you pleaſe to heare a ſolemne plea at Reaſons barre betweene the Eye and the Heart, runne over this, which a countryman of ours made in the time of King *Henry* the third.

Quisquis cordis & oculi
Non sentit in se jurgia,
Non novit qui sunt stimuli,
Quæ culpæ seminaria.
Causam nescit periculi,
Cur alternant convitia,
Cur procaces & emuli
Replicent in se vitia.

Cor sic affatur oculum
Te peccati principium,
Te fontem, te stimulum,
Te mortis voco nuntium.
Tu domus meæ janitor
Hosti non claudis ostium,
Familiaris proditor
Admittis adversarium.
Nonnè fenestra diceris
Quod mors intrat ad animam?
Nonnè quod vides sequeris
Vt bos ductus ad victimam?
Saltem sordes quas ingeris,
Cur non lavas per lachrymam?
Aut quarè non erueris
Mentem fermentans azymam?
Cordi respondet oculus,
Injustè de me quereris,
Servus sum tibi sedulus,
Exequor quicquid jusseris.
Nonne tu mihi præcipis,
Sicut & membris cateris?
Non ego, tu te decipis,
Nuntius sum quò tu miseris.
Cur damnatur apertio,
Corpori necessaria,
Sine cuius obsequio,
Cuncta languent officia?
Quo si fiat ereptio,
Cum sim fenestra pervia,
Si quod recepi nuntio,
Quæ putatur injuria?
Addo quòd nullo pulvere
Quem immitto pollueris,
Nullum malum te lædere
Potest, nisi consenseris.
De corde mala prodeunt,

Nihil

Nihil invitum pateris,
Virtutes non intereunt,
Nisi culpam commiseris.
Dum sic uterque disputat
Soluto pacis osculo:
Ratio *litem amputat*
Definitivo calculo.
Vtrumque reum reputat,
Sed non pari periculo,
Nam cordis causam imputat,
Occasionem oculo.

Dan Elingham, a Monk of *Linton* of Saint *Benedicts* order, comming to the White-fryers in *Nottingham*, found there *Iohn Baptist* painted in a white Fryers weed, whereat mervailing, he coled out these rymes upon the wall neere to the picture.

Christi Baptista, vestis non te decet ista,
Qui te vestivit fratrem, maledictus abivit.
Nunquam Messias frater fuerat nec Helias,
Non stat plebs laeta, dum sit pro fratre propheta.
Si fratrem Ionam fingis, Geezi tibi ponam:
Ac Iebusaeum, ne jungas his Heliseum.

But a white Frier there answered *Elingham*, with these following in the person of *Iohn Baptist.*

Elingham mentiris, metris fatuis quoque miris,
Atque ea quae nescis sic astruis ut eaque scis,
Nam Deus est testis, decet hac me candida vestis,
Plusquam te vestis pulla, sive nigra cucula,
Sum a melita meritò, sed tu Geezita.
Ac frater fictus Benedicti, non benedictus.

He which made this when King *Edward* the first, and the Pope concurred in exacting a paiment from the Clergie, should have smarted, had he beene knowne.

Ecclesiae navis titubat, regni quia clavis
Errat, Rex, Papa facti sunt unica capa,
Haec faciunt dodes, Pilatus hic, alter Herodes.

Salomon a Iew fell into a lakes at Tewsbury upon a Saturday,

turday, a Christian offered to pull him out, but hee refused, because it was the Sabbath day of the Iewes, whereupon the Christian would not suffer him to be drawne out upon the Sunday, being the Sabbath of the Christians, and there he lay. This was then briefly expressed Dialogue-wise betweene the Christian and him in these riming verses.

Tende manus Salomon, ego te de stercore tollam :
Sabbata nostra colo, de stercore surgere nolo.
Sabbata nostra quidem Salomon celebrabis ibidem.

A merry learned Lawyer which had received Wine for a regard, or remembrance, from the Abbot of *Merton*, who had entertained him in a cause, sent these two verses, as standing upon his integrity against bribes, and requiring rather good evidence, than good Wine.

Vinum transmissum nunc me facit esse remissum,
Convivis vina, causis tua jura propina.

The Abbot which perswaded himselfe what would move the Lawyer, when Wine could not, returned these three distiches.

Tentavi temerè vino te posse movere,
Non movi verè, sed fortè moveberis ære.

Vinum non quæris, sed tinnit si sonus æris,
Et spe duceris, forsitan alter eris.

Vt mihi sis mitis, tibi misi pocula vitis,
Nec tamen illa sitis desinit, unde sitis.

King *Edward* the third when he first quartered the Armes of *France* with *England*, declared his claime in this kinde of verse, thus.

Rex sum regnorum binâ ratione duorum,
Anglorum regno sum Rex ego jure paterno,
Matris iure quidem Francorum nuncupor idem.
Hinc est Armorum variatio facta meorum.

These following were made by his Poet, when *Philip de Valoys* the French King lurked in *Cambray*, and so well liked

liked of him, that he ſware by Saint *George* they were valiant verſes; and commanded them to be ſhot upon an arrow into the Citie, as a cartell of challenge.

Si valeas, venias Valoys, depelle timorem,
Non lateas, pateas, maneas. oſtende vigorem.

In the Chapiter houſe of *Yorke* Minſter is written this in commendation thereof:

Vt roſa flos florum, ſic eſt domus iſta domorum.

The Exchequer officers were extortours in the time of King *Henry* the 4. otherwiſe *Henry Bell* Collectour of the Cuſtome, (as he ſtileth himſelfe at that time,) would never have written a riming long Satyre againſt them, which beginneth thus.

O Scacci Camera, locus eſt mirabilis ille.
Vt referam vera, tortores ſunt ibi mille.
Si contingat ibi temet quid habere patrandum,
Certe dico tibi cœtum reperire nefandum.

And concludeth in this manner.

O ſic vexate tortoribus & cruciate,
Non dices verè propter tales Miſerere.

But this is good advice, which he giveth to ſuch as have to deale with the officers of the Receipt.

Qui tallas ſcribunt, cum murmure ſæpè loquuntur.
Summas quique ſolent in magnâ ſcribere pelle.
Scribere valdè dolent, dùm non ſit ſolvere bellè.
Eſcas manè datas propter jentacula pones,
Coſtas aſſatas, piſces, pingueſque capones,
Illos conforta pariter per fortia vina,
Weſtminſter porta, pro talibus eſt medicina.

Now for the Fleet then, he writeth thus.

Cum ſis in Fleta, patieris mille moleſta,
Illic dona dabis, ſi ſanus vis fore puncto,
Nam cuſtos Fletæ bona de priſonibus unit,
Ni ſolvant latè mox hos per vincula punit:
Illis qui baculos portant, oſtendere debes,
Valde pios loculos, & ludere præbeo, præbes.

In the time of King *Henry* the 4. when in leavying of a

Subsidie, the rich would not, and the poore could not pay, so they of the meaner sort bare the burthen: a skilfull dicer, and no unskilfull rimer wrote these verses.

Dews As *non possunt, & Sile Sinke solvere nolunt.*
Est igitur notum, Cater Tre *solvere totum.*

Of the decay of gentry one made these rimes.

Ex quo nobilitas servilia cœpit amare;
Nobilitas cœpit cum servis degenerare.

Many more and of great variety of metres in this kinde I could present you withall, for these rimers have as curious observations in their *Arte Rithmizandi*, as the *Italian* makers, in their *Stanzas, Quartetts, Tercetts, Octaves*: but now they are counted long eared which delight in them.

Beside these, our Poets have their knacks as young Schollers call them, as *Ecchos, Achrostiches, Serpentine* verses, *Recurrents, Numeralls, &c.* yea and our prose Authors could use *Achrostiches*, for *Ranulph* of *Chester* began the first Chapter of his *Polychronicon* with *P.* the 2. with *R.* the 3. with *E.* the 4. with *S.* the fift with N. and so forth, as if you would spell the first Chapters of his Booke, you, shall finde, *Præsentem Chronicam compilavit Ranulphus Monachus Cestrensis.* And why not as well as *Agapetus* the Greeke, who did the like in his admonitions to *Iustinian* the Emperour.

But I will end with this of *Oda*, holding Master Doctors Mule, and *Anne* with her table-cloth: which cost the maker much foolish labour, for it is a perfect verse, and every word is the very same, both backward and forward.

Odo tenet mulum, madidam mappam tenet Anna.

Anna tenet mappam madidam, mulum tenet Odo.

Impreſes.

AN Impreſe (as the Italians call it) is a device in picture with his Motto, or Word, borne by noble and learned perſonages, to notifie ſome particular conceit of their owne: as Emblemes (that we may omit other differences) doe propound ſome generall inſtruction to all: As for example: Whereas *Coſmi Medici* Duke of *Florence* had in the aſcendent at his nativity the ſigne *Capricorne*, under which alſo *Auguſtus* and *Charles* the fift, two great and good Princes were borne: he uſed the celeſtiall ſigne *Capricorne*, with this Motto; *FIDEM FATI VIRTVTE SEQVEMVR* for his Impreſe, particularly concerning his good hope to proove like unto them. But a faire woman pictured with an Olive crowne repreſenting *Peace*, carrying in one hand the horne of Plenty, leading a little golden boy for *Plutus* in the other, with, *EXPACE RERVM OPVLENTIA*, is an Embleme, and a generall document to all, that Peace bringeth Plenty.

There is required in an Impreſe (that wee may reduce them to few heads) a correſpondency of the picture, which is as the body, and the Motte, which as the ſoule giveth it life. That is, the body muſt be of faire repreſentation, and the word in ſome different language, witty, ſhort, and anſwerable thereunto; neither too obſcure nor too plaine, and moſt commended, when it is an *Hemiſtich*, or parcell of a verſe.

Accor-

According to theſe preſcripts neither the ſtarres with the Moone in *Tideus* ſhield in *Æſchilus*, neither *Amphiaraus* dragon in *Pindar*, neither the ſtemme of a ſhippe uſed for a ſeale by *Pompey*, can have here place: Much leſſe the reverſes in Roman coynes, which were onely hiſtoricall memorials of their acts, as that of *Claudius*, with a plowman at plow and this *COL: CAMALODVN* was to ſignifie that he made *Maldon* in *Eſſex* a Colony, and that of *Hadrian* with an Emperour, three ſouldiers, and *EXERC: BRITANNICVS* was in memory of ſome good ſervice by the three Legions reſiant in this Iſle at *Yorke*, *Cheſter*, and *Car-leon* upon *Vske*. That alſo of *Severus* with a woman ſitting upon Cliffes holding an enſigne in one hand, and as it were writing upon a ſh e'd, with *VICTORIA BRITANNICA*, was onely to ſhew his victories here.

Britannia Camdeni.

Such alſo as are ſet downe in *Notitia Provinciarum*, as a Boore ſeiant for *Jovii*, a circle party *per Saltier* for *Britanniciani*, a carbuncle (as Blazoners terme it) for *Britannici &c.* cannot be admitted into the number of *Impreſes*, for they were the ſeverall enſignes of ſeverall militarie companies, whereof the two laſt ſeemed to be leavied out of this Iſle.

Childiſh it is to referre hither the ſhields of King *Arthurs* round-table Knights, when they were deviſed, as it is probable, for no other end, but to teach yong men the termes of Blazon.

Neither are Armes to be referred hither, which were deviſed to diſtinguiſh families, and were moſt uſuall among the nobility in warres, tilts and tornaments in their coates called *Coate-armours*, *Shields*, *Standards*, *Banners*, *Tennors*, *Guydons*, untill about ſome hundred yeares ſince, when the *French* and *Italian* in the expedition of *Naples*, under *Charles* the eight begaane to leave Armes, haply for that many of them had none, and to beare the curtaines of their miſtreſſes beddes, their miſtreſſes colours, or theſe Impreſes in their banners, ſhields and capariſons:

pariſons: in which the Engliſh have imitated them; and albeit a few have borrowed ſomewhat from them, yet many have matched them, and no few ſurpaſſed them in witrie conceit, as you ſhall perceive hereafter, if you will firſt give me leave to remember ſome imperfect Deviſes in this kinde of ſome former Kings of *England*, which you may well ſay to be liveleſſe bodies, for that they have no word adjoyned.

Of King *William* Conquerour I have heard none, neither dare (as *Jovius* taketh the *Sphinx Auguſtus* ſignet for an Impreſe) to ſet downe our Conquerours ſeale, which had his owne picture on horſe-backe, with theſe verſes to notifie his Dominions.

Hoc Normannorum Willelmum noſce patronum:

On the other ſide;

Hoc Anglis Regem ſigno fateariſ eundem.

As a King of *Sicile* had about that time this;

Apulus, & Calaber, Siculus mihi ſervit & Afer.

Stephen of *Bloys* the Vſurper tooke the ſigne *Sagittarius*, for that he obtained this kingdome when the Sunne was in the ſaid ſigne.

King *Henry* the ſecond grievouſly moleſted by the diſobedience of his foure ſonnes, who entred into actuall rebellion againſt him, cauſed to bee painted in his great Chamber at his pallace in *Wincheſter*, an Eagle with foure young chickens, whereof three pecked and ſcratched him, the fourth picked at his eyes. This his device had no life, becauſe it had no Motte: but his anſwer gave it life, when he ſaid to one demanding his meaning, That they were his ſonnes which did ſo pecke him, and that *Iohn* the yongeſt whom he loved beſt, practiſed his death more buſily than the reſt. [*Giraldus Cambrenſis diſtinct.*]

King *Henry* the third, as liking well of Remuneration, commanded to be written in his Chamber at *Woodſtocke*, as it appeareth in the Records in the Tower,

Qui non dat quod amat, non accipit ille quod optat.

Edmund Crouch-backe his ſecond ſonne, firſt Earle of *Lancaſter*,

Lancaſter, uſed a red Roſe, wherewith his Tombe at *Weſtminſter* is adorned.

Edward the third bare for his device, the rayes of the Sunne diſperſing themſelves out of a cloud, and in other places, a golden trunke of a tree.

The victorious *Blacke Prince* his ſonne uſed ſometimes one feather, ſometime three, in token, as ſome ſay, of his ſpeedy execution in all his ſervices, as the Poſtes in the Romane times were *Pterophori*, and wore feathers to ſignifie their flying poſt-haſte. But the truth is, that hee wonne them at the battell of *Creſſy*, from *Iohn* King of Bohemia, whom he there ſlew: whereunto hee adjoyned this old Engliſh word *IC DIEN*, that is, I ſerve, according to that of the Apoſtle. *The heire while he is a childe, differeth nothing from a ſervant:* Theſe feathers were an ancient ornament of military men, and uſed for Creaſts, as is evident by that of *Virgil*: Thegn.

Cujus olorina ſurgunt de vertice penna:

And were uſed by this Prince before the time of *Caney Chan* the Tartarian, who becauſe his life was ſaved by an Owle, would have his people weare their feathers: from whom *Haithon* fableth, that the people of *Europe* received firſt the uſe of feathers.

Iohn of *Gaunt* Duke of *Lancaſter*, brother to this Prince, took a red Roſe to his device (as it were by right of his firſt wife, the heire of *Lancaſter*, as *Edmund* of *Langley*, Duke of *Yorke*, tooke the white Roſe.) Before theſe two brethren tooke theſe two Roſes, which the fautors and followers of their heires after, bare in that pittifull diſtraction of *England*, betweene the families of *Lancaſter* and *Yorke*, a white Roſe-tree at *Longleete* bare upon one branch a faire white roſe on the one ſide, and as faire a red roſe on the other; which might as wel have bin a fore-token of that diviſion, as the white henne with the bay ſprigge lighting in the lap of *Livia Auguſta*, betokened the Empire to her poſteritie, which ended in *Nero*, when both the brood of that henne

henne failed, and the baies of that ſprigge withered.

The ſaid *Edmund* of *Langley*, bare alſo for an Impreſe a Faulcon in a fetter-locke, implying that hee was locked up from all hope and poſſibility of the Kingdome, when his brethren beganne to aſpire thereunto Whereupon he asked on a time his ſonnes when he ſaw them, beholding this device ſet up in a window, what was Latine for a fetter-locke: Whereat when the yong gentlemen ſtudied, the father ſaid, Well, if you cannot tell mee, I will tell you, *Hic, hæc, hoc taceatis*, as adviſing them to be ſilent & quiet, and therewithall ſaid, *Yet God knoweth what may come to paſſe hereafter.* This his great Grandchilde, King *Edward* the fourth reported, when he commanded that his yonger ſonne *Richard* Duke of *Yorke*, ſhould uſe this device with the fetter-locke opened, as *Roger Wall* an Herald of that time reporteth.

King *Richard* the ſecond, whoſe untrained youth and yeelding lenitie haſtened his fall, uſed commonly a white Hart couchant with a crowne, and chaine about his necke. For wearing the which, ſome after his depoſition, loſt their lives. He alſo uſed a peſcod branch with the cods open, but the peaſe out, as it is upon his Robe in his Monument at *Weſtminſter*.

His wife *Anne*, ſiſter to *Winceſlaus* the Emperour, bare an Oſtrich, with a naile in his beake.

King *Henry* the fourth (as it is in Maſter *Garters* booke) uſed a Fox tayle dependent, following *Lyſanders* advice, if the Lyons skinne were too ſhort, to piece it out with a Foxes caſe.

His halfe brethren ſurnamed *Beaufort* of Beaufort in France (which came to the houſe of *Lancaſter*, by *Blanch* of Artois, wife to *Edmund*, firſt Earle of Lancaſter) and who after were Dukes of *Sommerſet*, &c. bare a portcullis gold; whereunto not long afterward was added this word *ALTERA SECVRITAS*. And not long ſince by the Earles of *Worceſter* iſſued from them, *MVTARE AVT TIMERE SPERNO*.

His yonger ſonne *Humfrey*, Duke of *Gloceſter*, a noble fautor of good letters, bare in that reſpect a Laurell branch in a golden cup.

That moſt martiall Prince King *Henry* the fift, carried a burning Creſſet, ſometime a Beacon: and for his word, (but not appropriate thereunto,) *VNE SANS PLVS. One and no more.*

King *Henry* the ſixt had two feathers in ſaltire.

King *Edward* the fourth, bare his white Roſe, the fetterlocke before ſpecified, and the ſunne after the battell of *Mortimers* croſſe, where three Sunnes were ſeene immediately conjoyning in one.

King *Richard* the third bare a white Boare, which gave occaſion to the ryme that coſt the maker his life.

The Cat, the Rat, and Lovell the Dog,
Rule all England *under a Hog.*

King *Henry* the ſeventh, in reſpect of his deſcent from the houſe of *Somerſet*, uſed the Portcullix before mentioned; and in reſpect of the union of the two houſes of *Lancaſter* and *Yorke* by his marriage, the white Roſe united with the red, ſometime placed in the Sunne. And in reſpect he was crowned in the field with King *Richards* crowne, found in an hawthorne buſh, he bare the hawthorne buſh with the crowne in it; and with this hee filled the windowes at *Richmond*, and his chappell at *Weſtminſter*.

His wife, Queene *Elizabeth* had a white and red roſe knit together.

His mother Lady *Margaret*, Counteſſe of *Richmond*, had three white Daſies growing upon a turfe.

When King *Henry* the eight beganne his raigne, the Engliſh wits beganne to imitate the French and Italian in theſe deviſes, adding the Mots. Firſt King *Henry* himſelfe at the interview betweene him and King *Francis* the firſt, whereat alſo *Charles* the fift was preſent, uſed for his Impreſe, an Engliſh Archer in a greene coat, drawing his arrow to the head, with this inſcription, *CVI ADHÆRÆO, PRÆEST:* when as at that time thoſe mighty Princes

Princes banding one againſt the other, wrought him for their owne particular.

His ſecond wife Queen *Anne*, a happy mother of *Englands* happines by her moſt happy daughter, bare a white crowned Faulcon, holding a Scepter in her right talon, ſtanding upon a golden trunke, out of the which ſprowted both white and red roſes, with *MIHI, ET MEÆ.*

To the honour of Queene *Jane*, who dyed willingly to ſave her childe King *Edward*, bare a Phœnix in his funerall fire, with this Motto, *NASCATVR VT ALTER.*

King *Edward* the ſixt bare (as the Blacke Prince) three feathers in a crowne while his father ſurvived, as Prince of *Wales*, with *JC DIEN.* Albeit he was never created.

Queene *Mary* when ſhe was Princeſſe, uſed both a red and white Roſe, and a Pomegranate knit together, to ſhew her deſcent from *Lancaſter*, *Yorke*, and *Spaine*. When ſhee came to the kingdome, by perſwaſion of her Clergie, ſhee bare winged Time drawing Truth out of a pit, with *VERITAS TEMPORIS FILIA.*

Her Succeſſor of bleſſed memory Queene *Elizabeth*, upon occaſions, uſed ſo many heroicall deviſes, as would require a volume; but moſt commonly a Sive without a Motte, for her words, *VIDEO, TACEO*, and *SEMPER EADEM*, which ſhee as truly and conſtantly performed.

Cardinall *Poole* ſhewd the terreſtriall globe incompaſſed with a Serpent, adding this out of Saint *Mathew*, *ESTOTE PRVDENTES.*

NOw I will deſcend from the bloud Royall and former time, and preſent unto you a few Impreſes uſed by noble, and gentlemen of our nation, in our age, without commenting upon them, as the Italians uſe. For the perſons names I am to be pardoned as knowing them not,

when I obſerved them at Tiltes and elſewhere: But ſuch as adjoyned after the old and moſt laudable Italian manner, their Armes withall.

He ſignified his conſtancie in adverſity, which painted a man ſwimming and ſtriving againſt the ſtreame in a tempeſtuous ſea, with this, *ANIMVS TAMEN IDEM.*

Deſirous was he to riſe, but found counterblaſts, who figured a man aſcending a Mountaine, but repelled with contrary winds, with this Mot, *NITENS AD SVMMA, REPELLOR.*

Henry Howard Earle of *Surrey*, ſonne and heire to *Thomas* Duke of *Norfolke*, deviſed for himſelfe I know not upon what conſideration, a broken pillar with this word, *SAT SVPEREST.* But I reade he was charged at his arraignment with that device, the impaling of his Armes with the Armes of Saint *Edward*, and erecting three banqueting houſes, as *Baſtilions* in his garden neere *Norwich*; as matters of great conſequence and high treaſon, to the loſſe of his life. This is that noble Earle of *Surrey*, who firſt among the Nobility of *England*, conjoyned the honour of learning to the honour of high Parentage. Of whom the learned *Hadrianus Iunius* giveth this teſtimony in Latine, which I cannot ſo well expreſſe in Engliſh. *Heroicum corporis filum, ingenium velox, & expromptum, memoria inexhauſta, planeq; Mythridatica, ſermo ab ipſis Gratiis effictus, linguarum multiplex cognitio, &c.*

He would either finde a way or make a way to his preferment, which cauſed to be portrayed, a hand working out a way in a craggie hill with a pickaxe, and this word, *INVENIT, AVT FACIT.*

Sir *Philip Sidney*, to note that hee perſiſted alwaies one, depainted out the *Caſpian* ſea ſurrounded with his ſhoares, which neither ebbeth nor floweth, and over it: *SINE REFLVXV.*

He acknowledged his eſſence to be in his gratious Soveraigne, which bare a Sunne-diall, and the Sunne ſetting, adding *OCCASV DESINET ESSE.*

Hee

Hee might ſeeme to beare a vindicative minde, but I thinke it was for ſome amorous affection, which bare a flye upon an eye, with *SIC VLTVS PEREAM.*

Vpon his Princes favour he wholly relyed, which deviſed the Sunne ſhining upon a buſh, ſubſcribing *SI DESERIS, PEREO.*

As he which in like ſenſe bare the Sunne reflecting his rayes from him, with *QVOVS QVE AVERTES?*

His devote minde to his Lady hee devoutly, though not religiouſly ſhewed, which under *Venus* in a cloud changed the uſuall prayer into *SALVA ME DOMINA.*

He ſhewed his affectionate good will in height of courage, that ſhewed in his ſhield, *Atlas* bearing heaven with a roule inſcribed in Italian, *INTENDAM CHE PVO.*

The force of love was well figured by him that gave an Vnicorne (haply the badge of his family) repoſing his head in a Ladies lappe, with this word, *O QVANTA POTENTIA.*

Excellent was that of the late Earle of *Eſſex*, who when he was caſt downe with ſorrow, and yet to be employed in Armes, bare a blacke mourning ſhield without any figure, but inſcribed, *PAR NVLLA FIGVRA DOLORI.*

A ſtedfaſt ſetled minde was in that gentleman, that deviſed for himſelfe a *Pyramis* open to winde and weather, with *NEC FLATV, NEC FLVCTV.*

He noted our peaceable times, which having a Martiall minde, ſhewed an armed Knight ſoundly ſleeping in a cocke-boate upon a calme Sea, with, *Æ QVORA TVTA SILENT.*

Hee played with the Name, and hoped remedy to his Love, which deviſed a Roſe, with that of *Ovid*, (leaving out the negative) *AMOR EST MEDICABILIS HERBIS.*

A Gentleman committed, and after with his great commendation enlarged, tooke to him for an Impreſe, a Ball

upon a Racket, ſuperſcribing, *PERCVSSA RESVRGO.*

The Sunne declining to the Weſt, with *Occidens, Occidens,* ſ being ſhort in the firſt word, and long in the ſecond, ſhewed that the ſafety and life both of the bearer and of others did depend on the light and life of the Soveraigne.

A ſtudious lover of good letters framed to himſelfe onely the figure of ſ, with this philoſophicall principle, *O MNſ AEX VNO.*

Out of Philoſophie likewiſe an other, to notifie his greateſt impeachment, drew this principle, *EX NIHILO NIHſL:* and inſcribed it bend-wiſe, with his Armes in a bare ſhield.

One weighed downe with ſome adverſe happe, and yet not altogether hopeleſſe, painted an heavy ſtone faſtned to a mans arme with, *SPES MIHſ MAGNA TAMEN.*

Neither ſeemed hee void of all hope for his paines, after long ſervice, which painted a fallow field with, *AT QVANDO MESSIS?*

The Needle in the Sea-Compaſſe ſtill moving but to the North point onely with *MOVEOR IMMOTVS,* notified the reſpective conſtancie of the gentleman to one onely.

The ornament of our land was meant by him which placed onely the Moone in heaven in full light with, *QVID SINE TE COELVM?*

Farre was he from *Venus* ſervice which bare *Venus* portrayed in a cloud with *NIHIL MINVS.*

But wholy devoted was he to that goddeſſe, which contrariwiſe bare the Aſtronomicall character of *Venus,* with *NIHIL MAGIS.*

The ſucceſſive variety of worldly affaires, or his owne favours, a ſtudious Gentleman well noted, which painted in an Hemiſphere ſome ſtarres riſing, ſome ſetting, with, *SVRGVNTQVE CADVNTQVE VICISSIM.*

His

His whole truſt repoſed that good Divine in God, which after ſome adverſities ſet upon a Rocke beaten with winde and weather, to expreſſe his ſtate yet ſtanding, with *DEO IVVANTE, DEO CONSERVANTE.*

Heavenly cogitations were in him, who onely figured a man kneeling, with his hands lifted up to the heavens, with this inſcribed, *SVPREMA OPTIMA MVNDI.*

A very good invention was that to ſhew his ſtay and ſupport by a virgin Prince, who preſented in his ſhield, the Zodiacke with the Characters onely of *Leo* and *Virgo*, and and this word, *HIS EGO PRÆSIDIIS.*

It may be thought that he noted deſerts to bee every where excluded, and meere hap to raiſe moſt men, who inſcribed within a Laurell Garland, *FATO NON MERITO.*

A laviſh tongue might ſeeme to have damnified the Gentleman which tooke for his device Landskip, as they call it, and ſolitary Mountaines, with *TVTI MONTES, TVTVM SILENTIVM.*

Hee had no great care to expreſſe his conceit in an Impreſe, which nevertheleſſe he did expreſſe, which bare a white ſhield inſcribed, *NEC CVRA NEC CHARACTER.*

No Knight of *Venus* was he, who as triumphing over her force, bare her Sonne winged *Cupid* in a nette, with *QVI CAPIT CAPITVR.*

The Starre called *Spica Virginis*, one of the fifteen which are accompted to be of the firſt magnitude among the Aſtronomers, with a ſcrole inwritten, *MIHI VITA SPICA VIRGINIS*, declared thereby haply, that he had that Starre in the aſcendent at his Nativity, or rather, that he lived by the gracious favour of a virgin Prince.

One in our ſea-faring age adventuring himſelfe and all he had to the Seas, propoſing no certaine arrivall to himſelfe, made a Ship with full ſayle in the Sea, and ſuperſcribed, *PORTVS IN IGNOTO.*

His minde mounted above the meane, which deviſed

for

for himſelfe, one that had clambred much more than halfe the way of a ſteepe Mountaine, adding this word neere him, *DIXERVNT FATVI*, omitting the other part of the verſe, *Medium tenuere beati.*

Likewiſe hee hoped to attaine the height of his deſire, which made one climing to the middle of a *Piramis*, with *HVC SPE*, by him, and *ILLIC SPES* above him.

Another alſo which climed in his conceit, but as it ſeemeth fearing a fall, made a man upon the upper degrees of a Ladder, with this Mot adjoyned, *NON QVO SED VNDE CADO.*

Hee referred Fate, Fortune and all to his Soveraigne, which drew for himſelfe the twelve houſes of heaven, in the forme which *Aſtrologians* uſe, letting downe neither Signe, nor Planet therein, but onely placing over it this word, *DISPONE.*

The like reference had hee which onely uſed a white Shield, and therein written, *FATVM INSCRIBAT ELIZA.*

It may be doubtfull whether he affected his Soveraigne, or Iuſtice more zealouſly, which made a man hovering in the ayre, with *FEROR AD ASTRÆAM.*

You may eaſily conjecture what he conceived, who in his ſhield reared an Oare with a ſaile faſtened thereunto, adding, *FORS ET VIRTVS MISCENTVR IN VNVM.*

Full of loving affection was he to his Lady, which bare a Roſe upon his pricking branch, with *ABIGIT QVE TRAHIT QVE.*

With many a bluſtering blaſt hee ſeemed to have beene toſſed, which painted an Horizon, with all the Cardinall and collaterall windes blowing, and in the middeſt *RAPIVNT QVE FERVNT QVE.*

As to the honour of *Magellanus* (whoſe ſhip firſt paſſed round about the world, though he miſcarried) was deviſed the terreſtriall Globe, with, *TVPIMVS CIRCVMDEDISTI ME.* So our Sir *Francis Drake*, who fortunately

funàtely effected the ſame, had deviſed for him a Globe terreſtriall, upon the height whereof in a ſhip under ſayle, trayned about the Globe with two golden hallers, by direction of an hand out of a cloud, and a dragon volant upon the hatches, regarding the direction with theſe words, *AVXILIO DIVINO.*

An Impreſe too perplexed & unfitting for ſo worthy a man, who as one ſaid to him moſt excellently in this Diſtich.

PLVS VLTRA, Herculeis inſcribas Drake columnis,
Et magno dicas Hercule major ego.

A man verily worthy to be eternized by ſome good pen, as alſo his ſervant *Iohn Oxenham*, who ariving with 70. men in the ſtraight of *Dariena* in *America*, drew aland his ſhip, and hiding it with boughes, marched over the land with his company, guided by *Negros*, untill he came to a river where he cut wood, made him a Pinaſſe, entred the South ſea, went to the Iſland of *Pearles*, lay there ten dayes, intercepted in two Spaniſh ſhippes 60. thouſand weight of gold, and one hundred thouſand in barres of ſilver, returned ſafely to the maine land: but through the mutinie of his ſouldiers he miſcarried, and as the Poet ſaith, *Magnis excidit auſis*, in an adventure never attempted by any, and therfore not to be forgotten, when as the *Lopez* a Spaniard hath recorded it not without admiration, as you may ſee in the Diſcoveries of the learned and induſtrious *M. Rich. Hackluit:* But pardon this digreſſion occaſioned by the memory of Sir *Fr. Drake.*

It ſeemed a difficultie unto him to live rightly, either in liberty or bondage, which painted one Greyhound courſing, with, *IN LIBERTATE LABOR*, and another tied to a tree gazing on the game, with, *IN SERVITUTE DOLOR.*

I cannot imagine what he meant, which tooke for his deviſe a ſmall brooke paſſing along the lands mildly, till it came to a damme, and there riſing and raging overflowed the lands, with, *MAGIS MAGIS QVE*, written in the place overflowed: unleſſe he would give us to underſtand

that the more his affections were ſtopped, the more they were ſtirred.

He which tooke a man armed at all points, with, *ME ET MEVM*, while he ſhewed a reſolution in his owne behalfe, forgat God, and that of King *Henry* the eighth, *DIEV ET MON DROIT*, God and my right.

In the Impreſes of *Ruſcelli*, I finde that Sir *Richard Shelley*, Knight of S. *Iohns*, uſed a white Faulcon, with this Spaniſh Motto, *FE Y FID ALGVLA*, *Id eſt*, Faith and gentleneſſe, which Falcon he quartered in his Armes by the name of *Michelgrove*, as they ſay.

Whereas the Laurell ſacred to learning is never hurt by lightning, and therefore the Cocke reſorteth thereunto in tempeſts, as naturall Hiſtorians teſtifie: He ſeemed ſtudious of good learning, and fearefull of danger, which cauſed to be painted for him a Cocke under a Laurell, with, *SIC EVITABILE FVLMEN.*

An amorous affection was onely noted in him which ſet downe an eye in an heart, with, *VVLNVS ALO.*

Hee alſo held one courſe, and levelled at one marke, which made a River in a long tract diſgorging himſelfe into the Sea, with *SEMPER AD MARE.*

Hee doubted not to finde the right courſe by indirect meanes, which did ſet downe a ſpherical crooked paire of Compaſſes, with *PER OBLIQVA RECTA.*

Hee propoſed to himſelfe honour in Martiall ſervice, which made a Trophee, or truncke of a tree with harneſſe and abillements of warre, and a Sepulchre not farre off, addingunder neath, *AVT SPOLIIS LÆTEMVR OPIMIS.* Omitting that which followeth in *Virgil*, *Aut letho inſigni.*

A warie man would he ſeeme, and carefull for his owne, which ſhewed a village on fire, with *IAM PROXIMVS ARDET.*

Tyred might he ſeeme with Law-delayes, or ſuch like ſutes, which deviſed for himſelfe a tottering ſhip, with torn ſayles driven up and downe, with *IAM SEPTIMA POR-*

PORTAT. You know what followeth, *Omnibus errantem terris & fluctibus æſtas.*

In the beginning of her late Majeſties raigne, one upon happy hope conceived, made an halfe of the *Zodiake*, with *Virgo* riſing, adding *IAM REDIT ET VIRGO:* Suppreſſing the words following, *Redeunt Saturnia regna.*

Variety and viciſſitude of humane things hee ſeemed to ſhew, which parted his ſhield, *per Pale, Argent, & Sables*, and counterchangeably writte in the Argent, *ATER*, and in the Sables, *ALBVS.*

He elegantly ſhewed by whom hee was drawne, which depainted the Nauticall compaſſe, with, *AVT MAGNES*, *AVT MAGNA.*

Another aſcribing his life and all to his Lady, pictured a tree neere a ſpring, and at the root thereof, *QVOD VIVAM, TVVM.*

He ſhewed himſelfe to bee a Martiall, and a Mercuriall man, which bare a ſword in one hand, and a Bay in the other, with *ARTI ET MARTI.*

It might ſeeme a craving Impreſe, which ſet nothing but Giphers downe in a roule, with *ADDE VEL VNVM.*

Likewiſe hee which ſet downe the nine numerall figures, with *ADDE, VEL ADIME.*

His meaning might be perceived out of the laſt Eglogue of *Virgill*, containing *Gallus* loving lamentations, which portraied a tree, and in the barke engraved *E*, adding this word, *CRESCETIS.*

Studious in *Alchymy* might hee ſeeme, or in ſome abſtruſe Art which he could not finde out, which ſhewed for his deviſe onely a golden branch, with *LATET ARBORE OPACA.*

He ſeemed not to reſpect hopefull tokens without good effects, which made a ſhip ſinking, and the Rainebow appearing, with *QVID TV, SI PEREO.*

I know one which overcome with a predominant humour.

mour was ſo troubled with a fancifull vaine cogitation, ſo that no counſail or company could withdraw him from it, figured a man with a ſhadow projected before him, with this word, *IT COMES.*

A Gentleman ſcholier drawne from the Vniverſitie where he was well liked to the Court, for which in reſpect of his baſhfull modeſty, hee was not ſo fit; painted a red corall branch, which while it grew in the Sea was greene, with this, *NVNC RVBEO, ANTE VIREBAM.*

Maſter *Richard Carew* of *Anthony*, when he was in his tender yeares, deviſed for himſelfe an Adamant upon an Anvile, with a hand holding an hammer thereover, and this Italian *Motto*, *CHE VERACE DVRERA:* which alſo conteined his name Anagrammatically.

He ſeemed not to be ſufficiently warmed, living in the Sunne-ſhine of the Court, which framed for his deviſe a glaſſe of Parabolicall concavitie, or burning glaſſe as ſome call it, with the Sunne ſhining over it, and a combuſtible matter kindled under it, with *NEC DVM CALESCO.*

He doubted not but continuall ſuit would mollifie his Miſtris heart, which made an eye dropping teares upon an heart, with *SÆPE CADENDO.*

He lacked but ſome gratious hand to effect ſome matter well forward, which made more than halfe a circle with a paire of compaſſes, the one foot fixed in the centre, the other in the circumference, placing thereby, *ADDE MANVM.*

His conceit was godly and correſpondent to his name, who made an Hart in his race to a fountaine, and over it, *VT CERVVS FONTEM*, and under it, *SIC ABRAHAMVS CHRISTVM.* The meaning is plaine to all which know Scriptures, and I take the Gentlemans name to be *Abraham Hartwell*: The ſame Impreſe was uſed by *Boromeo* the beſt Cardinall which I have heard of, but with this word, *VNA SALVS.*

When

When the Spaniards purpoſed the invaſion 1588. and their Navy was ſcattered to their confuſion, by a ſhippe fired and carried among them by direction from her late Majeſty; A Gentleman depainted that Navie in confuſion with a fiered ſhip approaching, adding to her honour out of *Virgill*: *DVX FÆMINA FACTI.*

This cals another to my remembrance, which I have ſeene caſt in ſilver, as concerning that matter, A great Navy upon the Sea neere the South coaſt of *England*. with *VENIT, VIDIT, FVGIT*: As that of *Julius Cæſar*, when hee had overcome *Pharnaces*, *VENI?*, *VI?D?*, *VIC?*.

About that time, when ſome diſlikes grew betweene the Engliſh and the States of the united Provinces, they fearing that it might tend to the hurt of both, cauſed to be imprinted two pitchers floating on the water upon a Medalia, with *SI ÇOLLI? DIMVR, FRANGIMVR.*

In the like ſenſe, there were coyned peeces with two Oxen drawing the plough, the one marked with a roſe for *England*, the other with a Lyon on the ſhoulder for *Holland*, and written thereby, IRA HITE ÆQVO IVGO,

He meaſured himſelfe with a meane, and ſeemed to reſt content, which made a Tortois in his ſhell, with MECVM HABITO.

His conceit was obſcure to mee which painted a ſavadge of *America* pointing toward the Sun, with TIBI ACCESSV, MIHI DECESSV.

Sir *Philip Sidney*, who was a long time heire apparant to the Earle of *Leiceſter*, after the ſaid Earle had a ſonne borne to him, uſed at the next Tilte-day following SPERAVI daſhed through, to ſhew his hope therein was daſhed.

He ſignified himſelfe to be revived with gracious favor, which made the Sunne-ſhining upon a withered tree,

but new blooming, with this, *HIS RADIIS REDIVIVA VIRESCO.*

The late Earle of *Eſſex* tooke a Diamond onely amidſt his ſhield, with this about it, *DVM FORMAS MINVIS.* Diamonds, as all know, are impaired while they are faſhioned and pointed.

Sir *Henry Lea* upon ſome Aſtrologicall conſideration, uſed to her late Majeſties honour, the whole conſtellation of *Ariadnes* crowne, culminant in her nativity, with this word: *COELVMQVE SOLVMQVE BEAVIT.*

A ſetled conſcience did hee ſhew, which made a *Halcyon* hovering againſt the winde with, *CONSTANS CONTRARIA SPERNIT.* The Fiſhers doe ſay, that when it is dead and hanged up, it turneth the belly alwaies to the winde.

He might ſeeme to be in ſome hard diſtreſſe, which carried a Viper upon his hand, with this word overwritten. *MORS, VEL MORSVS.*

He might ſeeme to reach at ſome of *Vulcans* order which made a Bucke caſting his hornes, with *INERMIS DEFORMIS* over him; and under him, *CVR DOLENT HABENTES?*

It was ſome loving conceit expreſſed by him, which bare two Torches, the one light, the other out, with, *EXTINGVOR A SIMILI.*

Another preſenting himſelfe at the Tilt, to ſhew himſelfe to be but yong in theſe ſervices and reſolving of no one Impreſe, tooke onely a white ſhield, as all they did in old time, that had exployted nothing, and in the baſe poynt thereof made a Painters penſill, and a little ſhell of colours, with this Spaniſh word, *HAZED MERVE QVIRES, id eſt,* Make of me what you will.

At that time one bare a paire of Scales, with fire in one ballance, and ſmoake in the other, thereby written, *PONDERARE, ERRARE.*

The ſame day was borne by an other, many flyes about a candle,

a candle, with, *SIC SPLENDIDIORA PETVNTVR.*

In another ſhield, (if I am not deceived) droppes fell down into a fire, and there-under was written, *TAMEN NON EXTINGVENDA.*

The ſunne in another ſhield did ſeeme to caſt his rayes upon a ſtarre, partly over-ſhadowed with a cloud, and thereby was ſet downe, *TANTVM QVANTVM.*

A letter folded and ſealed up, ſuperſcribed, *LEGE ET RELEGE*, was borne by another, and this laſt I referre to the Readers conſideration.

Confident was he in the goodneſſe of his cauſe, and the Iuſtice of our Land, who onely pictured *Juſtitia* with her Ballance and Sword, and this, being an Anagramme of his name, *DVM ILLA, EVINCAM.*

For whom alſo was deviſed by his learned friend, *Pallas* defenſive Shield with *Gorgons* head thereon, in reſpect of his late Soveraignes moſt gracious patronage of him, with this Anagrammaticall word, *NIL MALVM CVIDEA.*

Epi-

Epitaphes.

GReat hath beene the care of buriall even ſince the firſt times, as you may ſee by the examples of Abraham, Iacob, Joſeph, Ioſua, the old Prophet in Bethel, and Tobie; and alſo by that in holy Scriptures: *Mortuo ne deneges gratiam.* The Iewes annointed the dead bodies, wrapped them in ſindon, layed them in covered ſepulchers hewed out of ſtone: The *Ægyptians* embalmed and filled them with odoriferous ſpices, reſerving them in glaſſe or coffins: the *Aſſyrians* in wax and honey, the *Scythians* caried about the cleanſed carkaſes to the friends of the deceaſed for 40. daies with ſolemne banquets. And that wee may not particulate, the *Romans* ſo far exceeded in funerall honours, and ceremonies, with oyntments, images, bonfires of moſt precious woods, ſacrifices, and banquets, burning their dead bodies untill about the time of *Theodoſius*, that lawes were enacted to reſtraine the exceſſe. Neither have any neglected buriall, but ſome ſavage nations, as Bactrians, (which caſt the dead to their dogges) ſome varlet Philoſophers, as *Diogenes* which deſired to be devoured of fiſhes; ſome diſſolute Courtiers as *Mecænas*, who was wont to ſay:

Macrobius.

Non tumulum curo, ſepelit natura relictos.

As an other ſaid:

De terra in terram, & quævis terra ſepulchrum.

Yea ſome of eſpeciall note amongſt us neglecting the laſt duty either upon a ſparing or a preciſe humor, are content

to

to commit to the earth their parents, wives, & the neareſt unto them *in tenebris*, with little better than *Sepulchra aſinorum*. As for thoſe which philoſophically diſlike monuments and memorials after their death, and thoſe that affect them; I thinke as *Plinie* did, ſpeaking of *Virginius*, and *Apronius*: that both of them doe ambitiouſly march with like paces toward glory, but by divers wayes, theſe openly, in that they deſire their due titles, thoſe other covertly, in that they would ſeeme careleſly to contemne them. *Plin. lib 6. ep. 10 & lib. 9. epiſt. 19.*

But among all funerall honours, Epitaphs have alwaies beene moſt reſpective, for in them love was ſhewed to the deceaſed, memory was continued to poſterity, friends were comforted, and the reader put in minde of humane frailty.

The invention of them proceeded from the preſage or forefeeling of immortality implanted in all men naturally, and is referred to the Schollers of *Linus*, who firſt bewayled their Maſter when he was ſlaine, *in* dolefull verſes then called of him *Ælinum*, afterward *Epitaphia*, for that they were firſt ſung at Burials, after engraved upon the ſepulchers.

It were needleſſe to ſet downe here the lawes of *Plato*, that an *Epitaph* ſhould bee compriſed in foure verſes; or of the Lacedemonians, who reſerved this honour onely to Martiall men, and chaſt women: or how the moſt ancient, (eſpecially Greeke) were written in *Elegiac* verſe, after in proſe:

How monuments were erected moſt uſually along the high way ſide, to put paſſengers in minde that they are, as thoſe were mortall.

How ſuch as violated ſepulchres were puniſhed with death, baniſhment, condemnation to the mines, loſſe of members, according to circumſtance of fact and perſon, and how ſacred they were accounted.

In which regard I cannot but give you the words out of the *Novellæ leges Valentiniani Auguſti: De ſepulchris titulo v.* which are worth reading. *Scimus, nec vana fides, &*

solutas membris animas habere sensum, & in originem suam spiritum redire cœlestem. Hoc libris veteris sapientiæ, hoc religionis, quam veneramur & colimus, declaratur arcanis. Et licet occasus necessitatem mens divina non sentiat, amant tamen animæ sedem corporum relictorum, & nescio qua sorte rationis occultæ sepulchri honore lætentur: cujus tanta permaneat cura temporibus, ut videamus in hos usus sumptu nimio pretiosa montium metalla transferri, operosasque moles censu laborante componi. Quod prudentium certè intelligentia recusaret, si nihil crederet esse post mortem. Nimis barbara est & vesana crudelitas, munus extremum luce carentibus invidere, & dirutis per inexpiabile crimen sepulchris, monstrare cœlo eorum reliquias humatorum. Against which I cannot without griefe remember, how barbarously, and unchristianly some not long since have offended, yea some *Mingendo in patrios cineres*, which yet we have seene strangely revenged.

I could here also call to your remembrance how the place of buriall was called by S. *Paul Seminatio*, in the respect of the assured hope of resurrection, of the Greekes *Cœmiterion*, as a sleeping place untill the resurrection, and of the Hebrews *The house of the living* in the same respect, as the Germanes call Churchyards untill this day *Gods aker*, or *Gods field*. And in the like sence tombes were named *Requietoria, Ossuaria, Cineraria, Domus æterna*, &c. As you may see in old inscriptions at *Rome*, and elsewhere. Which *Lucian* scoffingly termed *Campes* and *Cottages* of *Carkases*.

Notorious it is to all, how the same *Lucian* bringeth in *Diogenes* laughing and outlaughing King *Mausolus* for that hee was so pittifully pressed and crushed with an huge heape of stones under his stately monument *Mausoleum*, for the magnificence accounted among the worlds wonders: But monuments answerable to mens worth, states, and places, have alwaies beene allowed, yet stately sepulchers for base fellowes have alwayes lyen open to bitter jests, as that marble one of *Licinus* the Barber, which one

one by way of comparison thus derided, with a doubt thereon, whether God regarded men of worth.

Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo. Credimus esse Deos?

Whereunto another replyed with an assurance that God doth regard worthy men.

Saxa premunt Licinum, vehit altum fama Catonem,
Pompeium tituli. Credimus esse Deos.

As for such as bury themselves living, and say they live to themselves, when they live neither to themselves, nor to other, but to their belly, ease, and pleasure, well worthy are they to have while they live, that Epitaph which *Seneca* devised for *Vatia* their fellow, to be inscribed upon his house, *Hic situs est Vatia*, and no memoriall at all when they are dead.

It is not impertinent to note in one word as the ancient Romans began Epitaphs with D. M. for *Diis Manibus. D. M. S. i. Diis manibus sacrum. Hic situs est Hospes*, as speaking to the reader. So we and other Christians began them with *Hic deponitur, Hic jacet, Hic requiescit, Hic tumulatur* in French *Icy gist, Here lieth.* and in latter time according to the doctrine of the time *Ora pro. &c. Of your charity, &c.* And now after the ancient manner *D. O. M.* for *Deo, Optimo. Maximo. Posteritati Sacrum. Memoriæ Sacrum. Deo & Posteris. Virtuti & Honori Sacrum, &c.*

Likewise as our Epitaphs were concluded with *On whose soule God have mercy, Cujus animæ propitietur Deus.* God send him a joyfull resurrection, &c. So theirs with, *Hoc Monumentum posuit vel fecit*, in these letters: *M. P. M. F.* in the behalfe of him that made the Monument. With *Vale, Vale, & Salve anima, nos eo ordine quo natura jusserit sequemur.* With *H. M. H. N. S.* for *Hoc monumentum hæredes non sequitur.* When they would not have their heires entombed therein; with *Rogo per Deos superos inferosque ossa nostra ne violes.* And most commonly with *Sit tibi terra levis*, in these notes, *S. T. T. L.* And sometime with *Quietem posteri non invideant.*

But omitting this discourse, I will offer unto your view a number of choise Epitaphs of our nation for matter and conceit, some good, some bad, that you may see how learning ebbed and flowed: most of them recovered from the injury of time by writers. And wil begin with that at Rome as most ancient erected to the memory of a Britaine; who after the manner of the time, tooke a *Roman* name.

M. VLPIO IVSTO. Q. SIG. AVG. MILITA-
VIT. AN. XXV. VIXIT. XLV. NATIONE
BRITTO. FEC.
M. VLSIVS RESPECTVS VEH. AVG. AMI-
CO OPTIMO DE SE BENE MERENTI.

Arthur the valorous upholder of the ruinous state of Britaine against the Saxons about the yeare 500. was buried secretly at Glastenbury, lest the enemy should offer indignity to the dead body, and about 700. yeeres after when a grave was to bee made in the Churchyard there, a stone was found betweene two *Pyramides* deepe in the ground with a crosse of lead infixed into the lower part therof, and inscribed in the inner side of the crosse in rude Characters, which the Italians now call Gotish letters.

HIC IACET SEPVLTVS INCLYTVS REX
ARTVRIVS IN INSVLA AVALONIA.

Vnder which in a trough of Oke were found his bones which the Monkes translated into the Church, and honoured them with a tombe, but dishonoured him with these hornepipe verses.

Hic jacet Arturus flos regum, gloria regni,
Quem morum probitas commendat laude perenni.

Augustine the first Archbishop of Canterbury, who first preached Christ to the English nation, converted the Kentishmen, and revived Christianity in this Isle, which flourished among the Britaines, many yeares before his comming, was buried at *Canterbury* in S. *Peters* Porch, with this Epitaph:

Hic requiescit dominus Augustinus Dorobernensis Archiepiscopus primus, qui olim huc à beato Gregorio Romana urbis
pontifice

pontifice directus, & à Deo operatione miraculorum suffultus Æthelbertum regem, ac gentem illius ab idolorum cultu ad Christi fidem perauxit, & completis in pace diebus officii sui, defunctus est septimo Kalendas Iunias, eodem rege regnante.

In the same place were interred the sixe succeeding Archbishops, for whom and *Augustine* making the seaventh, were these verses, as cõmon to them al, written on the wall with this title: as I finde them in *Gervasius Dorobernensis*.

Septem primæ ecclesiæ Anglorum
columnæ.

Augustinus, Laurentius, Mellitus, Justus, Honorius,
Deus-dedit, Theodorus.

Septem sunt Anglis primates & protopatres,
Septem rectores, cœlo septemque triones,
Septem cisternæ vitæ, septemq; lucernæ,
Et septem palmæ regni, septemq; coronæ,
Septem sunt stellæ quas hæc tenet area cellæ:

But *Theodore* the last of the 7. which first taught *Greeke* in *England*, and died in the yeare 713. had this severally inscribed upon his tombe.

Scandens alma novæ fœlix consortia vitæ
Civibus Angelicis junctus in arce poli.

Cedwall King of the *West Saxons*, went to *Rome* in the year 689 and there being baptized, renounced the world, ended his life, and was buried with this Epitaph.

Culmen, opes, sobolem, pollentia regna, triumphos
Exuvias, proceres, mænia, castra, lares:
Quæq; patrum virtus, & quæ congesserat ipse,
Cædwal armipotens liquit amore Dei.

With some more, which you may see in *Paulus Diaconus*, and *Beda*.

King *Eadgar* surnamed the *Peaceable*, the great patron and favourer of Monkes, deserved well for his foundation of so many Abbies this Epitaph:

Autor opum, vindex scelerum, largitor honorum,
Sceptriger Eadgarus regna superna petit.

Hic alter Salomon, legum pater, orbita pacis,
Quòd caruit bellis, claruit inde magis.
Templa Deo, templis monachos, monachis dedit agros:
Nequitiæ lapsum, justitiæq; locum.
Novit enim regno verum perquirere falso:
Immensum modico, perpetuumque brevi.

To the honour of King *Alfred*, a godly, wise, and warlike prince, and an especial advancer of learning, was made this better then that time commonly afforded:

Nobilitas innata tibi, probitatis honorem
Armipotens Alfrede dedit, probitasque laborem,
Perpetuumque labor nomen: cui mixta dolori
Gaudia semper erant: spes semper mixta timori.
Si modò victor eras ad crastina bella pavebas
Si modò victus eras in crastina bella parabas.
Cui vestes sudore jugi, cui sica cruore
Tincta jugi, quantum sit onus regnare probarunt.
Non fuit immensi quisquam per climata mundi
Cui tot in adversis vel respirare liceret:
Nec tamen aut ferro contritus ponere ferrum,
Aut gladio potuit vitæ finisse labores.
Jam post transactos vitæ regnique labores
Christus ei sit vera quies, & vita perennis.

It is mervailous how immediately after this time learning decayed in this Kingdome, for *Iohn Erigena*, alias *Scotus*, favoured of *Charles* the *Bald* King of France, and the foresaid King *Alfred* for his learning, when he was stabbed by his schollers at *Malmesbury* was buried with this rude, rough, and unlearned verse:

Clauditur in tumulo Sanctus Sophista Iohanne.
Qui ditatus erat, jam vivens dogmate miro.
Martyrio tandem Christi conscendere regnum
Quo meritis, regnant sancti per secula cuncti.

On

On the tombe of Saint *Edward* the Confessor in *Westminster*, is this Epitaph.

Omnibus insignis virtutum laudibus heros
Sanctus Edwardus confessor, Rex venerandus,
Quinto die Iani moriens super athera scandit.
Sursum Corda. Moritur, 1065.

This religious and good King dyed at *Westminster:* the Chamber wherein he dyed yet remaineth, close to Sir *Thomas Cottons* house: he built a goodly house in *Essex*, which he called *Have-he-ring*, as much to say, as *take the Ring* (for *he* in the Saxon was, *the*, in our now English) in this place he tooke great delight, because it was woody and solitary, fit for his private devotions. I cannot justifie that report, how when he was hindred and troubled in his praying by the multitude of singing Nightingales, earnestly desired of God their absence, since which time never Nightingale was heard to sing in the Parke, but without the pales many numbers, as in other places, yet this is reported for a truth by the inhabitants at this day.

Concerning that name of *Havering*, from taking the ring, the History is commonly knowne, which is how King *Edward* having no other thing to give an aged Pilgrim, who demanded an almes of him here in *England*, tooke off his Ring from his finger, and gave it him, which Ring the said Pilgrim from *Hierusalem*, or I wot not from whence, delivered to certaine Englishmen, and willed them to deliver the same againe unto their King, and to tell him it was Saint *John* the Evangelist that he gave it unto, and who now sent it againe, withall to tell him upon such a day he should dye, which was the day above written. The credit of this story I leave to the first Author, and the Legend, but if at any time you goe through *Westminster* Cloyster into the Deanes yard, you shall see the King and Pilgrim cut in stone over the gate: but this by the way.

And from this time learning so low ebbed in *England*, that between Thames & Trent, there was scant one found which could understand Latin, and that you may perceive, when

when as *Hugolin* Treasurer to King *Edward* the Confessor, had these most silly verses ingraven upon his monument, in the old Chapter house of Westminster.

Qui rutis injustè capit hic Hugoline locus te,
Laude pia clares, quia martyribus nece clares.

But shortly after the Conquest learning revived, as appeareth by these that follow, which were cast in a more learned mould than the former.

King *William* surnamed the *Conquerour*, for his conquest of *England*, was buried at *Caen* in *Normandy*, with this Epitaph, discovered in the late civill warres of *France*, but mentioned in *Gemeticensis*.

Qui rexit rigidos Normannos, atque Britannos
Audacter vicit, fortiter obtinuit:
Et Cenomanenses virtute contudit enses,
Imperiique sui legibus applicuit:
Rex magnus parva jacet hic Gulielmus in urna:
Sufficit & magno parva domus domino.
Ter septem gradibus se volverat atque duobus,
Virginis in gremio Phœbus, & hic obiit.

Vpon *Stigand* Archbishop of *Canterbury* degraded for his intrusion and corruption, I finde this most viperous Epitaph in an old Manuscript, which seemed to proceed from the malice of the *Normans* against him.

Hic jacet Herodes Herode feroctor, hujus
Inquinat infernum spiritus, ossa solum.

William the Valiant, Earle of *Flanders*, grandchilde to this King *William* the Conquerour, sonne to *Robert*, who unhappy in his state, losing the hope of his Kingdome of England, and dying of a wound in his hand, was not altogether unhappy in his poet, which made him this Epitaph.

Vnicus ille ruit, cujus non terga sagittam,
Cujus nosse pedes non potuere fugam.
Nil nisi fulmen erat, quotties res ipsa movebat,
Et si non fulmen, fulminis instar erat.

King *Henry* the first, for his learning surnamed *Beauclere*, had this flattering Epitaph, as Poets could flatter in all ages.

Rex

Rex Henricus obit, decus olim, nunc dolor orbis,
Numina flent numen deperiisse suum.
Mercurius minor eloquio, vi mentis Apollo,
Iupiter imperio, Marsq; vigore gemunt.
Anglia quæ curâ, quæ sceptro Principis huius,
Ardua splenduerat, jam tenebrosa ruit.
Hæc cum rege suo, Normannia cum Duce marcet,
Nutriit hæc pueros, perdidit illa viros.

Whereas this dead King was so divided, that his heart and braines were buried in Normandy, and his body in England, these verses were made by Arnulph of *Lisieux*.

Henrici, cujus celebrat vox publica nomen,
Hoc pro parte jacent membra sepulta loco.
Quem neque viventem capiebat terra, nec unus
Defunctum potuit consepelire locus.
In tria partitus, sua jura quibusq; resignat
Partibus, illustrans sic tria regna tribus.
Spiritui cœlum: cordi cerebroq; dicata est,
Neustria: quod dederat Anglia, corpus habet.

Of him also another composed these in respect of his peaceable government, and the troubles which ensued under King *Stephen*, both in England and Normandy.

Anglia lugeat hinc, Normannica gens fleat illinc.
Occidit Henricus modò lux, nunc luctus utriq;

Vpon *William* sonne of King *Henry* the first, and heire apparant of this Realme, drowned upon the coast of *Normandy*, I have found this Epitaph.

Abstulit hunc terræ matri maris unda noverca,
Proh dolor! occubuit Sol Anglicus, Anglia plora:
Quæq; priùs fueras gemino radiata nitore,
Extincto nato vivas contenta parente.

But well it was with England in that he was so prevented, which threatned to make the English draw the Plough as Oxen. (*Hypodigma.*)

Mawd daughter to the foresaid King, wife to *Henry* the fourth Emperour, mother to King *Henry* the second, who intituled her selfe Empresse and *Augusta*, for that she was *Queene Mawd.*

thrice solemnly crowned at *Rome*, as *R. de Diceto* testifieth, and *Anglorum Domina*, because she was heire apparant to the crowne of England, was very happy in her Poet, who in these two severall verses, contained her princely parentage, match, and issue.

Magna ortu, majorque viro, sed maxima partu,
Hic jacet Henrici filia, sponsa, parens.

Alberic Ver e, grandfather to the first Earle of *Oxford*, and his sonne *William* were buried together, Anno 1088. with this Epitaph at *Colne*, where he was founder and afterward Monke, as it is in the Annales of Abingdon Abbay.

En puer, en senior, pater alter, filius alter,
Legem, fortunam, terram venêre sub unam:

Which is not unlike to that of *Conrad* the Emperour at *Spires* in Germany.

Filius hîc, pater hîe, avus hîc, proavus jacet istic.

Thomas Becket, Archbishop of Canterbury slain in Christs Church at Canterbury at Christmasse, had these Epitaphs expressing the cause, the time, and place of his death, made by his especiall favorer.

Pro Christi sponsa, Christi sub tempore, Christi
In templo, Christi verus amator obit.

Quinta dies natalis erat, flos orbis ab orbe
Carpitur, & fructus incipit esse poli.

Quis moritur? præsul. cur? pro grege. qualiter? ense:
Quando? natali. quis locus? ara Dei.

For *Theobald* of *Bloys* Earle of Champaine, nephew to King *Henry* the first, *Giraldus Cambrensis* Bishop of S. *Davids* in *Wales* made this.

Ille comes, Comes ille pius Theobaldus eras, quem
Gaudet habere polus, terra carere dolet.
Non hominem possum, non audeo dicere numen:
Mors probat hunc hominem, vita fuisse Deum.
Trans hominem, citraq; Deum: plus hoc, minus istud,
Nescio quis, neuter, inter utrumq; fuit:

Vitalis

Vitalis Abbot of Westminster which died in the time of the Conquerour, had this Epitaph:

Qui nomen traxit à vita, morte vocante
Abbas Vitalis transiit, hicq; jacet:

And for *Laurence* Abbot of the same place which died 1176. was made this alluding to his name:

Pro meritis vitæ dedit isti Laurea nomen,
Detur ei vitæ laurea pro meritis.

These two haply, may finde as much favour with some if one word do not prejudice, as that ancient one of *Floridus* so highly commended.

Quod vixi flos est, servat lapis hic mihi nomen,
Nolo Deos manes, flos mihi pro titulo.

Gervays de Bloys base sonne to King *Stephen*, and Abbot also of the same Church was buried with the foresaid in the cloyster with this.

De Regum genere pater hic Gervasius ecce
Monstrat defunctus, mors rapit omne genus.

William de Albeney Earle of *Arundel*, & Butler to the king, was buried at *Wimondham* which he founded with this.

Hunc Pincerna locum fundavit, & hic jacet, illa
Quæ dedit huic domui, jam sine fine tenet.

That mighty Monarch King *Henry* the second, which by his owne right adjoyned *Anjoy*, *Maine* and *Tourain*, by his wife, *Aquitain*, *Poyctou*, and by conquest Ireland to the Crowne of England, and commanded from the *Pyrene* mountaines to the *Orcades*, was honoured with this Distich while he lived conteining his princely praises.

Nec laudem, nec munus amat, nec honore superbit,
Nec læsus lædit, nec dominando premit.

And after his death with this Epitaph.

Rex Henricus eram, mihi plurima regna subegi,
Multipliciq; modo, Dnxq; Comesq; fui.
Cui satis ad votum non essent omnia terræ
Climata, terra modò sufficit octo pedum.
Qui legis hæc, pensa discrimina mortis, & in me
Humanæ speculum conditionis habe.

Sufficit hic tumulus, cui non ſuffecerat orbis.
Res brevis ampla mihi, cui fuit ampla brevis.

Roſamond the faire his paramour, daughter to *Walter* Lord *Clifford*, and mother to *William Longſpee* the firſt Earle of Sarisbury eternized by maſter *Daniels* Muſe, had this, nothing anſwerable to her beauty:

Hâc jacet in tumba roſa mundi non Roſamunda,
Non redolet, ſed olet, quæ redolere ſolet.

William Longſpee Earle of *Sarum*, baſe ſonne to King *Henry* the ſecond by this Lady, had an Epitaph not unlike to that of his mother.

Flos comitum Willielmus cognomine Longus,
Enſis vaginam cœpit habere brevem.

*For *Rhees ap Gruffith ap Rhees ap Theodor*, Prince of South-wales renowned in his time, theſe funerall verſes were made amongſt others:

Nobile Cambrenſis cecidit diadema decoris,
Hoc eſt, Rheſus obit: Cambria tota gemit.
Subtrahitur, ſed non moritur quia ſemper habetur,
Ipſius egregium nomen in orbe novum.
Hic tegitur, ſed detegitur, quia fama perennis
Non ſinit illuſtrem voce latere ducem:
Exceſſit probitate modum, ſenſu probitatem,
Eloquio ſenſum, moribus eloquium.

The glory of that magnanimous and lionlike Prince king *Richard* the firſt, renowned for his conqueſt of *Cyprus:* the king whereof he tooke and kept in fetters of ſilver, and for his great exployts in the holy land; ſtirred up the wits of the beſt Poets in that age, to honour him, with theſe Epitaphes which follow, when hee was ſlaine in viewing the Caſtle of *Chaluz* in *Limoſin.*

Hic Richarde jaces, ſed mors ſi cederet armis
Victa timore tui, cederet ipſa tuis.

Another alſo writ of him.

Iſtius in morte perimit formica leonem:
Proh dolor! in tanti funere, mundus obit.

An

An Englisſh Poet imitating the epitaph made of *Pompey* & his children, whoſe bodies were buried in divers countries, made theſe following of the glory of this one king divided in three places by his funerall.

Viſcera Carceolum, corpus fons ſervat Ebrandi,
Et cor Rothomagum magne Richarde tuum.
In tria dividitur unus, qui plus fuit uno:
Non uno jaceat gloria tanta loco.

At *Font Everard* where his body was enterred with a gilt image, were theſe ſixe excellent verſes written in golden letters, containing his greateſt and moſt glorious atchievements: as his victory againſt the *Sicilians*, his conquering of *Cyprus*, the ſinking of the great *Galeaſſe* of the *Saracens*, the taking of their Convoy, which in the Eaſt parts is called a *Carvana*, and the defending of *Joppe* in the holy land againſt them:

Scribitur hoc tumulo Rex auree, laus tua, tota
Aurea, materia conveniente nôtâ.
Laus tua prima fuit Siculi, Cyprus altera, Dromo
Tertia, Carvana quarta, ſuprema Jope.
Suppreſſi Siculi, Cyprus peſſundata, Dromo
Merſus, Carvana capta, retenta Iope.

But ſharpe and ſatyrical was that one verſe, which by alluding, noted his taking the Chalices from Churches for his ranſome, & place of his death which was called *Chaluz*.

Chriſte tui calicis prædo, fit præda Caluzis.

Savaricus Biſhop of Bath and Wells a ſtirring prelate, which laboured moſt for the redeeming King *Richard*, when he was captive in *Auſtria*, and is famous in the decretals (*lib.* 3. *tit.* 9. 0. *Novit ille*) had this Epitaph, for that he was alwayes gadding up and downe the world, and had little reſt.

Hoſpes erat mundo per mundum ſemper eundo:
Sic ſuprema dies, ſit ſibi prima quies.

And the like in late yeares was engraven upon the monument of *Jacobus Triulcio* a military man of the ſame metal, as *Lodovic Guicciardin* reporteth.

HIC MORTVVS REQVIESCIT SEMEL,
QVI VIVVS REQVIEVIT NVNQVAM.

But *Similis* Captaine of the guard to *Adrian* the Emperor, when he had passed a most toylesome life, after he had retired himselfe from service, and lived privately 7. yeares in the country, acknowledged that hee had lived onely them 7. yeares, as he caused to be inscribed upon his monument thus.

Hic jacet Similis cujus ætas multorum annorum
fuit, ipse septem duntaxat
annos vixit.

It may be doubted whether *Wulgrine* the Organist was so good a Musician, as *Hugh* Archdeacon of Yorke was a Poet, which made this Epitaph for him.

Te Wulgrine cadente cadunt vox, organa, cantus,
Et quicquid gratum gratia vocis habet.
Voce, lyra, modulis, Syrenes, Orphea, Phœbum
Vnus tres poteras æquiparare tribus.
Si tamen illorum non fallet fama locorum,
Quod fueras nobis, hoc eris Elysiis.
Cantor eris, qui cantor eras, hic charus & illis.
Orpheus alter eras, Orpheus alter eris.

Vpon one *Peter* a religious man of this age I found this.

Petra capit Petri cineres, animam Petra Christus.
Sic sibi divisit utraq; petra Petrum.

Vpon the death of *Morgan* base sonne of King *Henry* the 2. was made this Epitaph, alluding to his name in that alluding age.

Larga, benigna, decens, jacet hic stirps regia, morum
Organa Morgano fracta jacente, silent.

King John. King *Iohn* a great Prince, but unhappy, had these Epitaphes bewraying the hatred of the Clergy toward him.

Hoc in sarcophago sepelitur Regis imago,
Qui moriens multum sedavit in orbe tumultum,
Et cui connexa dum vixit probra manebant.
Hunc mala post mortem timor est ne fata sequantur.

Qui

Quilegis hæc metuens dum cernis te moriturum,
Discito quid rerum pariat tibi meta dierum.

* But this was most malicious, and proceeded from a viperous minde.

Anglia sicut adhuc sordet fœtore Iohannis,
Sordida fœdatur, fœdante Iohanne, gehenna.

In the time of King *Henry* the third they began to make Epitaphs, as they call it now out of *Propria quæ maribus*, as some doe in our age, but among them this was short and good for *William* Earle of *Pembroke*, and Marshall of England, buried in the Temple Church.

Sum quem Saturnum sibi sensit Hibernia, Solem
Anglia, Mercurium Normannia, Gallia Martem.

And this was not bad for *Richard de Clare*, Earle of *Gloceſter* and *Hertford* which died, Anno 1262.

Hic pudor Hippoliti, Paridis gena, sensus Vlyssis,
Æneæ pietas, Hectoris ira jacet.

I doubt not but this rime of Simon *Montfort* Earle of *Leiceſter*, slaine at *Eveſham*, found favour in that age, as the Earle himselfe who was so followed by the people, that he durst confront his soveraigne King *Henry* the 3. and as the Epitaph doth imply, was the peereleſſe man of that time, for valour, personage, and wisedome.

Nunc dantur fato, casuq; cadunt iterato,
Simone sublato, Mars, Paris, atque Cato.

Vpon a Gentleman as some thinke named *None*, buried at *Wimondham*, who gave nothing to the religious there, was made this.

Hic situs eſt Nullus, quia nullo nullior iſte;
Et quia nullus erat, de nullo nil tibi Chriſte.

Excellent is this (which I found in the booke of *Wimondham*) for Pope *Lucius* borne at *Luca*, Bishop of *Ostia*, Pope of *Rome*, and dying at *Verona*.

Luca dedit lucem tibi Luci, Pontificatum
Ostia, Papatum Roma, Verona mori.
Imo Verona dedit tibi verè vivere, Roma
Exilium, curas Ostia, Luca mori.

If

If you will see an olde Deane named *Hamo Sol*, resembled to the twelve sonnes of old father *Annus*, which had every one (as *Cleobulus* was wont to call them) thirty daughters, some faire, some foule, all dying, and never dying, reade this Epitaph.

Participat mensis dotes cujuslibet Hamo.
Circumspectus erat ut Ianus, crimina purgans
Vt Februus, veterana novans ut Martius ipse,
Semina producens ut Aprilis, flore co uscans
Ut Maius, facie plaudens ut Iunius, intùs
Fervens ut Iulius, frugis maturus adultæ
Messor ut Augustus, fœcundans horrea more
Septembris, replens vino cellaria more
Octobris, pastor pecudum sed spiritualis,
More Novembris; epulator dapsilis instar
Omne Decembris habet, hiemali peste quiescens.

Another playing upō the name *Hamon* made this for him.

Olim piscator hominum, quasi piscis ab hamo
Mortis Captus hamo, celebrat convivia vitæ.

But witty was this, whereas he died in a Leape yeare upon the leape day accounted so unhappy a day of the Romans, that *Valentinian* the Emperour durst not peepe out in that day:

Hamo Decane jaces, toto fugit exul ab anno
Interitum Solis, ausa videre dies.

Verily he was a man of some good note in that time, for I finde another of him alluding also to this leape day.

Nulla dies anni nisi bissextilis, & anni
Iudicio damnata sui, nec subdita mensi,
Sed noctis lux instar erat, lux nescia lucis,
Et lux existens inter luces, quasi bubo
Inter aves, hujus poterat concludere vitam
Solis, & humanum genus hac privare lucerna.

Alexander Necham a great learned man of his age, as appeareth by his bookes *De divinæ sapientiæ laudibus*; was buried in the Cloister at Worcester with this, but deserved a better.

Eclipsim

Eclipsim patitur sapientia: Sol sepelitur;
Qui dum vivebat, studii genus omne vigebat:
Solvitur in cineres Neccham, cui si foret hæres
In terris unus, minus esset flebile funus.

A merry mad maker as they call Poets now, was he, which in the time of K. *Henry* the 3. made this for *John Calfe.*

O Deus omnipotens, vituli miserere Ioannis,
Quem mors præveniens noluit esse bovem.

Which in our time was thus paraphrased by the translator.

All Christian men in my behalfe.
Pray for the soule of Sir Iohn Calfe.
O cruell death, as subtle as a foxe,
Who would not let this Calfe live till he had been an Oxe.
That he might have eaten both brambles and thornes,
And when he came to his fathers yeares might have worne hornes.

Robert de Courtney was buried at Ford, as appeareth by the register of that place 1242. under a stately Piramis, who whether he was descended from the Earles of *Edessa*, or from *Peter* the sonne of *Lewis* the Grosse, King of France, had but this bad inscription which I insert more for the honour of the name, then the worth of the verse.

Hic jacet ingenui de Courtney gleba Roberti,
Militis egregii, virtutum laude referti.
Quem genuit strenuus Reginaldus Courtenienſis.
Qui procer eximius fuerat tunc Devonienſis.

A Monke of Durelme busied his braine in nicking out these nice verses upon the death of *W. de La-march* Chancellor of England under King *John.*

Culmina qui cupi / *Laudes pompasq; siti* /
Est sedata si / *Si me pensare veli* /
Qui populos regi / *memores super omnia si* / tis.
Quod mors immi tis. *non parcit honore poti* / tis.
Vobis præposi / *similis fueram benè sci* /
Quod sum vos eri / *ad me currendo veni.* /

William *de Valentia* cómonly called *Valens*, Earle of Pembroke, and halfe brother to King *Henry* the 3. from whom

the Earles of Shrewsbury, Kent and others are descended, is intombed at Westminster, with these ranke rimes.

Anglia tota dolet, moritur quia regia proles,
Qua florere soles, quam continet infima moles:
Guilelmus nomen insigne Valentia præbet
Celsum cognomen, nam tale dari sibi debet.
Qui valuit validus, vincens virtute valore,
Et placuit placido sensu; morumque vigore.

Robert Grosteste commonly called *Robin Groshead* Bishop of Lincolne, a most learned prelate, reported by Matthew *Paris* to be a severe reproover of the Pope, a favourer of learning, a searcher of Scriptures, a Preacher of the Word, and generally a man of great worth commanded this onely to be engraven over his Tombe.

Quis sim nosce cupis? caro putrida, nil nisi vermis;
Quisquis es, hoc de me sit tibi scire satis.

But upon his death this was written.

Rex dolet, ac regnum gemit, & flet Anglia tota,
Plebs plangit, gemitus ingeminare juvat,
Quippe Grostedus speculum virtutis, asylum
Justitiæ, Regis anchora morte jacet.
Non poterit tamen ille mori, cui fama perorat,
Laus loquitur, redolet fructus, abundat honor:
Unde dolens tristatur homo, canit Angelus inde,
Unde serenantur sidera, pallet humus.

K. Henry 3. King *Henry* the third, a Prince more pious than prudent, lyeth buried in Westminster Church which he newly rebuilded, in a faire monument erected by the Monkes and inscribed with these Monkish rimes:

Tertius Henricus jacet hîc pietatis amicus,
Ecclesiam istam struxit, quam post renovavit.
Reddet ei munus qui regnat trinus & unus.

Upon the tombe of D. *John Bekingale*, sometime Bishop of Chichester this is engraven, which I set here for rare correspondency of the rime.

Tu modò qualis eris? quid mundi quæris honores?
Crimina deplores, in me nunc te speculeris:

En mors ante fores, quæ clamitat omnibus adsum
In pœnis passum, pro me te deprecor ores.

Which is the same in sence with that at *Geneva*.

VIXI VT VIVIS
MORIERIS VT SVM MORTVVS
SIC VITA TRVDITVR.

Lewes de Beaumont that learned Bishop of *Duresme*, who was preferred thereunto for his affinity unto the Queene, although he could not with all his learning read this word *Metropolitice* at his consecration, but passed it over with *Soit pour dict*; (swearing by S. *Lewes*, that they were discourteous, which set downe so many hard words in the ordering of Priests; had this upon his tombe in Duresme Church where he was buried, 1333.

De Bello Monte jacet hic Lodovicus humatus,
Nobilis ex fonte regum, Comitumque creatus, &c.

King *Edward* the first a most worthy, and mighty Prince the first establisher of the Kingdome of England, had affixed at the Altar of S. *Edward*, neare his tombe at *Westminster*, a large Epitaph in prose, whereof I have found only this fragment. K. *Edward the first.*

. . . . . .

. . . . . .

. . . . *Abavus autem & triavus ejus dilatantes imperia, subjecerunt sibi Ducatus & Comitatus. Edwardus vero paternarum magnificentiarum amplius æmulator existens, Regaleq; solium perornans in clypeo & in hasta, Principatum Wallia truncatis ejus principibus, Leolino & David potentissimè adquisivit. Quinimò dominium Regni Scotiæ, primò magni industria consilii, deinde virtute bellorum victoriosissimè est adeptus. Nihilominus Comitatibus Cornubiæ & Northfolke (disponente eo cuius est orbis terræ & plenitudo ejus) ad manus Edwardi mirabiliter devolutis, suis successoribus ampliſſimam reliquit materiam gloriandi. Vbicunque igitur Christus habet nomen, inter præcellentissimos reges fidelium habeat & Edwardus honorem.*

King Edward the third.

The famous King *Edward* the third, which had so great victories over the *French*, to the greater glory, then good of England, as some say, is entombed at *Westminster* with this, when he had raigned fifty yeares:

Hic decus Anglorum, flos regum præteritorum,
Fama futurorum, rex clemens, pax populorum,
Tertius Edvardus, regum complens Jubilæum.

King Richard the second.

* King *Richard* the second his grandchilde, and successor who was deposed of his kingdome by *Henry* the fourth, had for his kingdome a tombe erected at *Westminster* by King *Henry* the fifth, with this rude glosing Epitaph:

Prudens & mundus Richardus jure secundus,
Per fatum victus, jacet hic sub marmore pictus.
Verax sermone fuit, & plenus ratione:
Corpore procerus, animo prudens ut Homerus.
Ecclesiæ favit, elatos suppeditavit,
Quemvis prostravit regalia qui violavit,
Obruit hæreticos, & eorum stravit amicos:
O clemens Christe, tibi devotus fuit iste,
Votis Baptistæ salves quem protulit iste.

In his time *Robert Hawley* a valiant Esquire, was murthered in *Westminster* Church in service time, where hee had taken sanctuary, and is there buried in the place, where he was first assaulted with these verses:

Me dolus, ira, furor, multorum militis atq;
In hoc gladio celebri pietatis asylo,
Dum Levita Dei sermones legit ad aram,
Proh dolor, ipse meo Monachorum sanguine vultus
Aspersi moriens, chorus est mihi testis in ævum;
Et me nunc retinet sacer hic locus Hawle Robertum,
Hic quia pestiferos male sensi primitus hostes.

Famous is *L. Succinius Dentatus*, who served in an hundred and twenty battails. And glorious is *Henry* the fourth Emperour, who fought 52. battailes; and likewise honourable should the memory be of Sir *Matthew Courney*, our Countryman, of whose house Sir *H. Newton* is descended, which comman-

commanded in battailes, and was buried at *Stoke Hamden* in Sommerſetſhire, with this French memoriall now defaced.

Icy giſt le noble & valient Chevalir, Maheu de Gurnay iadis ſeneſchall de landes & Capitayn du Chaſtell d' Aques pro noſtre Signior le Roy en la Duche de Guien, que in ſa vie fu a la battaile de Benamazin, & a la pres a la ſiége de Algezir ſur le Sardzines & auxia les battayles de Seluſe, de Creſſy, de Jngeneſſe, de Poyters, de Nazara, &c. Obiit 96. ætatis, 26 Septemb. 1406.

* King *Henry* the fifth, who as *Thomas Walſingham* teſtifieth of him, was godly in heart, ſober in ſpeech, ſparing of words, reſolute in deeds, provident in counſell, prudent in judgement, modeſt in countenance, magnanimous in action, conſtant in undertaking, a great almes-giver, devout to Godward, a renowned ſouldier, fortunate in field, from whence he never returned without victory; was buried at Weſtminſter, and his picture was covered with ſilver plate, which was ſacrilegiouſly ſtollen away, and his Epitaph defaced, which was but theſe two ſilly verſes:

Dux Normanorum, verus Conqueſtor eorum,
Hæres Francorum deceſſit, & Hector eorum.

* He that made this ſilly one for Sir *Iohn Wodcock* Mercer & Maior of London, 1405. buried in S. *Albans* in Wood-ſtreet, thought he obſerved both rime and reaſon:

Hic iacet in requie Wodcock Iohn Vir generoſus,
Maior Londoniæ, Mercerus valde moroſus.
Hic iacet Tom Shorthoſe
Sine Tomb, *ſine* Sheets, *ſine* Riches,
Qui vixit ſine Gown,
Sine Cloake, *ſine* Shirt, *ſine* Breeches.

Henry Chichely although he was founder of *All Soules Colledge* in *Oxford*, and an eſpeciall furtherer of learning, was but little honoured, by this unlearned Epitaph, 1443.

Pauper eram natus, poſt Primas hic relevatus,
Iam ſum proſtratus, & vermibus eſca paratus,
Ecce meum tumulum:

His next succeſſour, one *Iohn Kempe*, happened upon a better Poet, who in one verſe comprehended all his dignities which were great.

Thomas Kempe.

Bis Primas, ter præſul erat, bis cardine functus.

For he was Biſhop of *Rocheſter*, *Chicheſter*, and *London*, Archbiſhop of *Yorke*, and then *Canterbury*, and Cardinall, firſt Deacon, then Prieſt.

This that followeth, is engraven about a faire tombe in a goodly Chappell adjoyning to the Quire of Saint *Maries* Church in *Warwicke*, being a worthy monument of ſo noble a perſon, ſince whoſe time although but late, you may obſerve a great change both of the heires of his houſe, and the uſe of words in this Epitaph:

Pray devoutly for the ſoul, whom God aſſoile, of one of the moſt worſhipfull Knights in his daies of manhood and cunning, Richard Beauchampe *late Earle of Warwicke, Lord Deſpenſer of* Bergevenny, *and of many other great Lordſhips, whoſe body reſteth here under this tombe in a ful fair vault of ſtone, ſet in the bare roche. The which viſited with long ſickneſſe, in the caſtle of* Rohan, *therein deceaſed, full Chriſtianly the laſt day of Aprill, in the yeare of our Lord God* 1439, *he being at that time Lievetenant general of* France, *and of the Dutchy of* Normandie, *by ſufficient authority of our Soueraigne Lord King* Henry *the ſixt. The which body by great deliberation and worſhipfull conduct, by ſea and by land, was brought to* Warwick *the fourth of October, the yeare aboue ſaid, and was laid with full ſolemne exequies in a faire Cheſt made of ſtone, in the Weſt dore of this Chappell, according to his laſt Will and Teſtament, therein to reſt, till this Chappell by him deviſed in his life were made, the which Chappell founded on the Roche, and all the members thereof his executors did fully make, and apparaile, by the authority of his ſaid laſt Will and Teſtament. And thereafter by the ſaid authority, they did tranſlate worſhipfully the ſaid body into the vault aforeſaid: Honoured be God therefore.*

His

His daughter the Counteſſe of *Shrewsbury* was buried in Saint *Faiths* under S. *Pauls* at London, with this:

Here before the image of Iheſu lyeth the Worſhipfull & right noble Lady, Margaret *Counteſſe of* Shrewsbury, *late wife of the true and victorious Knight, and redoubted Warriour* Iohn Talbot, *Earle of* Shrewsbury, *which worſhipfully dyed in* Gien *for the right of this land, the firſt daughter and one of the heires of the right famous and renowned Knight* Richard Beauchampe, *late Earle of* Warwicke *which died in* Roane, *and of dame* Elizabeth *his wife, the which* Elizabeth *was daughter and heire to* Thomas *late Lord* Berkely, *on his ſide, and of her mothers ſide Lady* Liſle, & Ties; *which Counteſſe paſſed from this world the xiiii. day of Iune, the yeare of our Lord,* 1468. *On whoſe ſoule the Lord have mercy.*

For that valorous Earle her husband the terror of *France*, I have elſewhere noted his Epitaph, and now in ſtead thereof, I will give you to underſtand, that not long ſince his ſword was found in the river of *Dordon*, and ſold by a peſant to an Armourer of *Burdeaux*, with this inſcription, but pardon the Latine, for it was not his, but his Camping Chaplain.

SVM TALBOTI M. IIII. C. XLIII.
PRO VINCERE INIMICO MEO.

This inſcription following is in the Cathedrall Church at *Roan* in *Normandy*, for *Iohn* Duke of *Bedford*, & Governour of *Normandy*, ſonne to King *Henry* the fourth, buried in a faire plaine monument; which when a *French* Gentleman adviſed *Charles* the eight *French* King to deface, as being a monument of the *Engliſh* victories, hee ſaid: Let him reſt in peace now he is dead, whom we feared while he lived.

Cy giſt feu de noble memoire haut & puiſſant, prince Iean en ſon vivant regent du Royaume de France, Duc de Bethfort,

fort, pour lequel eſt fondè une Meſſe eſtre par chacun iour perpetuellement celebree en ceſt autel par le College des Clementins incontinent apres prime: & treſpaſſale 13 *Septembre* 1435. *Anquel* 13. *iour ſemblablement eſt fondè pour luy un obit en ceſte egliſe. Dieu face pardon à ſon ame.*

Vpon an ancient Knight Sir *Iernegan* buried Croſſe-legd at Somerly in *Suffolke*, ſome hundred yeares ſince, is written:

Ieſus Chriſt both God and man,
Save thy ſervant Iernegan.

King Henry the 7.

Happy and prudent King *Henry* the 7. who ſtopped the ſtreames of civill bloud, which ſo long overflowed *England*, and left a moſt peaceable ſtate to his poſterity, hath his magnificall monument at *Weſtminſter*, inſcribed thus:

Septimus hic ſitus eſt Henricus, gloria regum
Cunctorum illius qui tempeſtate fuerunt,
Ingenio atque opibus geſtarum nomine rerum:
Acceſſere quibus natura dona benigna,
Frontis honos, facies auguſta, heroica forma:
Junctaq; ei ſuavis coniux perpulchra, pudica
Et fœcunda fuit, fœlices prole parentes,
Henricum quibus octavum terra Angliâ debes.

Hic iacet Henricus, huius nominis VII. Angliæ quondam Rex, Edmundi Richmundiæ Comitis filius, qui die 22. Aug. Rex creatus, ſtatim poſt apud Weſtmonaſterium 30. Octob. coronatur, anno Dom. 1485. *moritur deinde xxi. April. anno ætatis Liii. Regnavit annos xxii, menſes viii. minùs uno die*

This following I will note out of Hackney Church, that you may ſee that the Clergie were not alwayes anticipating and griping many livings, by this worthy man, which relinquiſhed great dignities, and refuſed greater.

Chriſtophorus Urſwicus Regis Henrici Septimi Elemoſynarius, vir ſuæ ætate clarus, ſummatibus atq; infimatibus juxta charus. Ad exteros reges undecies pro patria legatus. Decanatum Eboracenſem, Archidiaconatum Richmundiæ, Decanatum Windſoriæ habitos vivens reliquit. Epiſcopatum Norwicenſe oblatũ recuſavit. Magnos honores totâ vitâ ſprevit, frugali

vita contentus, hic vivere, hic mori voluit. Plenus annorum obiit, ab omnibus desideratus. Funeris pompam etiam testamento vetuit. Hic sepultus carnis resurrectionem in adventum Christi expectat:

Obiit anno Christi incarnati 1521. *Die* 23 *Martii. Anno ætatis suæ* 74.

This testamentarie Epitaph I have read in an old Manuscript.

Terram terra tegit, Dæmon peccata resumat:
Res habeat Mundus, spiritus alta petat.

The name of the defunct is as it were enigmatically expressed in this old Epitaph.

Bis *fuit hic natus, puer &* bis, bis *juvenisque,*
Bis *vir*, bisq; *senex*, bis *doctor*, bisq; *sacerdos.*

In the Cathedrall church of S. *Paul* in London, a stone is inscribed thus without name.

Non hominem aspiciam
ultra.

OBLIVIO.

This man yet would not willingly have beene forgotten, when he adjoyned his Armes to continue his memory, not unlike to Philosophers which prefixed their names before their Treatises of contemning glory.

Another likewise suppressing his name, for his Epitaph did set downe this goodly admonition.

Looke man before thee how thy death hasteth,
Looke man behinde thee, how thy life wasteth:
Looke on thy right side how death thee desireth,
Looke on thy left side how sinne thee beguileth:
Looke man above thee, joyes that ever shall last,
Looke man beneath thee, the paines without rest.

The Abbot of S. *Albanes* which lyeth buried there in the high Quire, suppressed his name as modestly as any other, in this.

Hic quidem terra tegitur
Peccato solvens debitum,

Cuius nomen non impositum,
In libro vitæ sit inscriptum:

In the Cloister on the north side of S. *Pauls* now ruinated, one had this inscription upon his Grave, without name.

VIXI, PECCAVI, PÆNITVI,
NATVRÆ CESSI.

Which is as Christian, as that was profane of the Romane:

AMICI,
DVM VIVIMVS
VIVAMVS.

King *Henry* the 8. who subverted so many Churches monuments and tombes, lyeth inglorious at Windsor, and never had the honour either of the tombe which hee had prepared, or of any Epitaph that I now remember.

But his brother in law King *James* the fourth of Scotland slaine at Flodden, though the place of his buriall is unknowne, yet had this honourable Epitaph.

Fama orbem replet, mortem fors occulit: at tu
Desine scrutari quod tegat ossa solum.
Si mihi dent animo non impar fata sepulchrum,
Augusta est tumulo terra Britanna meo.

Queene *Jane* who died in Child-birth of King *Edward* the sixt, and used for her device a *Phœnix* being her paternal Creast, had this thereunto alluding for her Epitaph.

Phœnix Jana jacet, nato Phœnice, dolendum
Sæcula Phœnices nulla tulisse duos.

The noble *Henry* Earle of *Surrey*, father to *Thomas* late Duke of *Norfolke*, and the right honourable and nobly learned late Earle of *Northampton*, in the time of King *Henry* the eight, first refined our homely English Poesie, among many other, made this Epitaph comparable with the best, for *Thomas Clere* Esquire, his friend and follower buried at Lambeth, 1545.

Norfolk sprang thee, Lambeth holds thee dead,
Clere of the County of Cleremont though high,

With-

Within the wombe of Ormonds race thou bred,
And saweſt thy coſin crowned in thy ſight;
Shelton for love, Surrey for Lord thou chaſe,
Aye me, while life did laſt, that league was tender:
Tracing whoſe ſteps thou ſaweſt Kelſall blaze,
Launderſey burnt, and battered Bullen render.
At Muttrell gates hopeleſſe of all recure,
Thine Earle halfe dead gave in thy hand his will:
Which cauſe did thee this pining death procure,
Ere ſummers ſeven times ſeaven, thou couldſt fulfill.

Ah, Clere, if love had booted, care, or coſt;
Heaven had not wonne, nor earth ſo timely loſt.

The Duke of *Suffolke* and his brother, ſonnes of *Charles Brandon*, which died of the ſweat at *Bugden*, were buried together with this.

Una fides vivos conjunxit, religio una,
Ardor & in ſtudiis unus, & unus amor.
Abſtulit hos ſimul una dies: duo corpora jungit
Una urna, ac mentes unus Olympus habet.

* King *Edward* the ſixt although he had his fathers fate in having no ſepulchre, yet he had the honour of a learned Elegie compoſed by Sir *John Cheek*, too long to be here inſerted, and this Diſtich. K. Edward 6.

Rex, Regis natus, regum decus, unica regni
Speſque ſaluſque ſui, conditur hoc tumulo.

The Earle of Devonſhire *Edward Courtney* honourably deſcended, from one of the daughters of King *Edward* the fourth, is buried at Saint *Anthonies* in *Padua* with this which I ſet downe more for his honour, then the elegancy of the verſe.

Anglia quem genuit, fueratque habitura patronum,
Cortenum celſa hac continet arca Ducem:
Credita cauſa necis, regni affectata cupido,
Regina optatum tunc quoque connubium.
Cui regni proceres non conſenſere, Philippo
Reginam Regi jungere poſſe rati.

Europam unde fuit juveni peragrare neceſſe
Ex quo mors miſero contigit ante diem.
Anglia ſi plorat defuncto principe tanto,
Nil mirum, Domino deficit illa pio.
Sed jam Corteneus cœlo fruiturque beatis,
Cum doleant Angli, cum ſine fine gemant:
Cortenei probitas igitur præſtantia, nomen,
Dum ſtabit hoc templum, vivida ſemper erunt.
Angliaque hinc etiam ſtabit, ſtabuntque Britanni,
Conjugii optati fama perennis erit.
Improba naturæ leges Libitina reſcindens,
Ex æquo juvenes præcipitatque ſenes.

Walter Milles, who died for the profeſſion of his faith, as ſome ſay, made this Epitaph for himſelfe.

Non prava impietas, aut actæ crimina vitæ
Armarunt hoſtes in mea fata truces.
Sola fides Chriſti ſacris ſignata libellis,
Quæ vitæ cauſa eſt, eſt mihi cauſa necis.

This man was not ſo godly, as hee was impious (as it ſeemeth,) who was buried in the night without any ceremony under the name of *Menalcas,* with this.

Here lyeth Menalcas *as dead as a logge,*
That lived like a divell and died like a dogge:
Here doth he lye ſaid I? then ſay I lye,
For from this place, he parted by and by.
But here he made his deſcent into hell,
Without either booke, candle, or bell.

This may ſeeme too ſharpe, but happily it proceeded from ſome exulcerated minde, as that of *Don Petro* of *Toledo* Viceroy of *Naples,* wickedly detorted out of the Scriptures.

Hic eſt,
Qui propter nos & noſtram ſalutem, deſcendit ad inferos.

A merry and wealthy Goldſmith of London in his life time prepared this for his Graveſtone, which is ſeene at S. *Leonards* neere Foſter-lane.

When

When the Bels be merrily rung,
And the Masse devoutly sung;
And the meat merrily eaten:
Then is Robert Traps, *his wife and children quite (forgetten,*
Wherefore Iheſu that of Mary *sprong,*
Set their soules the Saints among;
Though it be undeserved on their side,
Let them evermore thy mercy abide.

Doctor *Caius* a learned Phyſitian of Cambridge, and a cofounder of *Gunwell* and *Caius* Colledge, hath onely on his monument there.

FVI CAIVS.

Which is as good as that of that great learned man of his profeſſion, *Julius Scaliger.*

SCALIGERI QVOD RELIQVVM.

But that which Cardinall *Poole* appointed for himſelfe, is better then both, as favoring of Chriſtian antiquity.

Depoſitum Poli Cardinalis.

This enſuing for Sir *Nicholas Bacon* Lord Keeper of the great Seale, is worthy to be read, both for the honour of the perſon who was a moſt wiſe Councellour, and the rareneſſe of *Iambique* verſes in Epitaphs (albeit this our age doth delight ἰαμβίζειν.) But as he ſaith, *Malos Iambus enecat, beat bonos.*

Hic Nicolaum ne Baconum conditum
Exiſtima illum, tam diu Britannici
Regni ſecundum columen, exitium malis,

Bonis aſylum, cæca quem non extulit
Ad hunc honorem ſors; ſed æquitas, fides,
Doctrina, pietas, unica & prudentia.

Non morte raptum crede, qui unica
Vita perennes emerit duas: agit
Vitam ſecundam cælites inter animos.

Fama implet orbem, vita quæ illi tertia eſt,
Hac poſitum in arca eſt corpus, olim animi domus:
Ara dicata ſempiternæ memoriæ.

The excellent Poet *George Buchanan*, who is thought to have made this, bestowed these 4. verses also upon M. *Roger Ascham* sometime reader to Queene *Elizabeth*, and her Secretary for the Latin tongue, one of the first refiners of the Latin purity amongst us.

Aschamum extinctum patria, Graiaque Camœna,
Et Latia vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit.

Hee also composed this to the memory of that worthy Prælate, and Champion of our Church *John Jewell* Bishop of Sarisbury.

Iuelle, mater quem tulit Devonia,
Nutrixque fovit erudita Oxonia;
Quam Maria ferro & igne patria expulit,
Virtus reduxit, Præsulem fecit parens
Elizabetha docta doctarum artium,
Pulvis pusillus te sepulchri hic contegit.
Quàm parva tellus nomen ingens occulit?

W. Lambe, a man which deserved well of the city of London by divers charitable deeds, framed this for himselfe.

As I was so be yee,
As I am ye shall bee:
That I gave, that I have,
That I spent, that I had:
Thus I end all my cost,
That I left, that I lost.

All which *Claudius Secundus* a Romane contained in these foure words:

HIC MECVM HABEO OMNIA.

Short and yet a sufficient commendation of M. *Sandes* was this.

Margareta Sandes,
Digna hac luce diuturniore,
Nisi quod luce meliore digna.

And answerable thereunto is this, for a Gentleman of the same name.

Who

Who would live in others breath?
Fame deceives the dead mans truſt:
When our names doe change by death:
Sands *I was, and now am duſt.*

Sir *Philip Sidney* (to whoſe honour I will ſay no more but that which *Maro* ſaid of *Marcellus* nephew of *Auguſtus*, *Oſtendunt terris hunc tantum fata, nec ultra eſſe ſinunt*, which alſo was anſwered by the Oracle to *Claudius* the 2. Emperour, of his brother *Quintilius*) hath this moſt happily imitated out of the French of *Monſ. Bonivet*, made by *Ioach. du Bellay*, as it was noted by Sir *George Buc* in his *Poetica*.

England, Netherland, the Heavens, and the Arts,
The Souldiers, and the World hath made fixe parts
Of noble Sidney; *for who will ſuppoſe,*
That a ſmall heape of ſtones, can Sidney *encloſe?*

England had his body, for ſhe it fed,
Netherland his bloud in her defence ſhed:
The Heavens have his ſoule, the Arts have his fame,
The Souldiers the griefe, the World his good name.

Vpon the golden Lyon rampant in *Gueles* of the houſe of *Albenye*, which the late Earle *H. Fitz-Alan* bare in his Armes as receiving the Earledome of *Arundell* from the houſe of *Albenye*, one compoſed this Epitaph.

Aureus ille leo (reliqui trepidate leones)
Non in ſanguineo nunc ſtat ut ante ſolo.
Nam leo de Iuda vicit, victoque pepercit,
Et ſecum patris duxit ad uſque domos.
Sic cadit ut ſurgat, ſic victus vincit, & illum,
Quem modo terra tulit, nunc Paradiſus habet.

In the Cloyſter of *New Colledge* in *Oxford*, this following is written with a coale, for one *Woodgate* who bequeathed 200. pound to one, who would not beſtow a plate for his memoriall:

[*Heus*

Heus Peripatetice,
Conde tibi tumulum, nec fide hæredis amori:
Epitaphiumque compara,
Mortuus est, nec emit libris hæc verba ducentis.
WOODGATVS HIC SEPVLTVS EST.

Therefore the counsaile of *Diego de Valles* is good, who made his owne tombe at *Rome* with this inscription.

Certa dies nulli est, mors certa, incerta sequentum
Cura: locet tumulum qui sapit, ante sibi.

A Gentleman falling off his horse, brake his necke, which suddaine hap gave occasion of much speech of his former life, and some in this judging world, judged the worst. In which respect a good friend made this good Epitaph, remembring that of Saint *Augustine, Misericordia Domini inter pontem, & fontem.*

My friend judge not me,
Thou seest I judge not thee:
Betwixt the stirrop and the ground,
Mercy I askt, mercy I found.

To the honour of Sir *Henry Goodyer* of *Polesworth*, a knight memorable for his vertues: an affectionate friend of his framed this *Tetrastich.*

An ill yeare of a Goodyer *us bereft,*
Who gon to God, much lacke of him here left:
Full of good gifts, of body and of minde,
Wise, comely, learned, eloquent, and kinde.

Short and sufficient is this of a most worthy Knight, who for his Epitaph hath a whole Colledge in Cambridge, and commanded no more to be inscribed than this:

Virtute non vi.
Mors mihi lucrum.
Hic jacet Gualterus Mildmay Miles, & uxor ejus.
Ipse obiit ultimo die Maii, 1589.
Ipsa decimo sexto Martii, 1576.
Reliquerunt duos filios & tres filias.
Fundavit Collegium Emanuelis Cantabrigiæ.

Moritur

Moritur Cancellarius & subthesaurarius Scaccarii, & Regiæ Majestati à consiliis.

Vpon a young man of great hope, a student in *Oxford* was made this:

Short was thy life,
yet liveſt thou ever:
Death hath his due,
yet dyeſt thou never.

* Hitherto I have presented to you amongst others, al the Epitaphes of the Princes of this Realm which I have found; and justly blame-worthy might I be, if I should not doe the same honour to the Princes of our time.

* Queene *Elizabeth*, a Prince admirable above her sexe for her princely vertues, happy government, and long continuance in the same, by which shee yet surviveth, and so shall, indeared in the memory not onely of all that knew her, but also of succeeding posterities, ended this transitory life at *Richmond*, the 24. of March, 1602. the 45. yeare of her Raigne, and seventy of her age.

Vpon the remove of her body to the pallace of White-hall by water, were written then these passionate dolefull Lines:

* *The Queene was brought by water to White-hall,*
At every stroake the oares teares let fall:
More clang about the Barge, fish under water
Wept out their eyes of pearle, and swome blinde after.
I thinke the Barge-men might with easier thighes
Have rowed her thither in her peoples eyes.
For how so ere, thus much my thoughts have scand,
Sha'd come by water, had she come by land.

* Another at that time honoured her with this: *H. Holland.*

Weepe greateſt Iſle, and for thy miſtreſſe death
Swim in a double ſea of brakiſh water:
Weepe little world for great Elizabeth,

Daughter of warre, for Mars *himselfe begat her.*
Mother of peace; for she brought forth the later.
She was and is, what can there more be said?
On earth the chiefe, in heaven the second Maide.

* Another contrived this Distich of her:

Spaines rod, Romes ruine, Netherlands reliefe;
Earths joy, Englands gemme, worlds wonder, Natures chiefe.

Another on Queene *Elizabeth.*

Kings, Queenes, mens judgements, eyes,
See where your mirrour lyes;
In whom, her friends hath seene,
A Kings state, in a Queene;
In whom, her foes survayd,
A mans heart, in a Maid;
Whom, least men, for her piety
Should judge, to have beene a diety.
Heaven since by death, did summon,
To shew, she was a woman.

* But upon the stately Monument which King *James* erected to her memory, these inscriptions are affixed. At her feete.

MEMORIÆ SACRVM.

* *Religione ad primævam sinceritatem restaurata, pace fundata, Moneta ad justum valorem reducta, rebellione domestica vindicata, Gallia malis intestinis præcipiti, sublevata, Belgio sustentato, Hispanica classe profligata, Hibernia pulsis Hispanis, & rebellibus ad deditionẽ coactis, pacata; Redditibus utriusq; Academiæ lege annonaria plurimùm adauctis, tota denique Anglia ditata, prudentissimè; Annos XLV. administratâ, Elizabetha Regina victrix, triumphatrix, pietatis studiosissima, felicissima, placida morte septuagenaria oluta, mortales reliquias dum Christo jubente resurgant immortales, in*

has

hac ecclesia celeberrima ab ipsa conservata, & denuo fundata, deposuit.

At her head, this:

MEMORIÆ ÆTERNÆ.

* *Elizabetha Angliæ, Franciæ, & Hiberniæ Reginæ, R. Henrici VIII. filiæ, R. Henrici VII. nepti, R. Edvardi IIII. pronepti, patriæ parenti, Religionis & bonarum artium altrici; plurimarum linguarum peritia, præclaris tùm animi, tùm corporis dotibus, regiisque virtutibus supra sexum*

Principi Incomparabili,

Jacobus Magnæ Britanniæ, Franciæ & Hiberniæ Rex, virtutum, & Regnorum hæres, bene merenti pie posuit.

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* Her neareſt coſin *Mary* Queene of Scots, Dowager of France, a Princeſſe alſo incomparable for her princely endowments, after her lamentable death was thus deſcribed:

Regibus orta, auxi Reges, Reginaque vixi:
Ter nupta, & tribus orba viris, tria regna reliqui.
Gallus *opes*, Scotus *cunas*, *habet* Angla *ſepulchrum.*

* But the magnificent monument which the King erected when hee tranſlated her body from Peterborough to Weſtminſter, is thus inſcribed.

D. O. M.

Bonæ Memoriæ &
Spei æternæ.

Mariæ Stuartæ Scotorum Reginæ, Franciæ Dotariæ, Jacobi V. Scotorum Regis filiæ & hæredis unicæ, Henrici *VII. Ang. Regis ex Margareta majori natu filia* (Iacobo *III. Regi Scotorum matrimonio copulata*) *proneptis*, Edw. *IV. Angliæ Regis ex Elizabetha filiarum natu maxima abneptis.* Franciſci I I. *Galiorum Regis conjugis, Coronæ Angliæ, dum vixit certæ & incubitatæ hæredis, &* Iacobi *Magnæ Britanniæ Monarchæ potentiſſimi matris.*

Stirpe verè regia & antiquissima prognata erat, maximis totius Europæ Principibus agnatione & cognatione conjuncta, & exquisitissimis animi & corporis dotibus & ornamentis cumulatissima. Verùm ut sunt variæ rerum humanarum vices, postquàm annos plus minus viginti in custodia detenta fortiter & strenuè (sed frustrà) cum malevolorum obtrectationibus, timidorum suspicionibus, & inimicorum capitalium insidiis conflictata esset, tandem inaudito & infesto Regibus *exemplo securi percutitur.*

Et contempto mundo, devicta morte, lassato carnifice, Christo servatori animæ salutem, Iacobo *filio spem regni & posteritatis, & universis cædis infaustæ spectatoribus exemplum patientiæ commendans piè, patienter, intrepidè cervicem* Regiam *securi maledictæ subjecit, & vitæ caducæ sortem cum cœlestis regni perennitate commutavit.*

VI. Idus Februarii
Anno Christi MDLXXXVII.
Ætatis, XXXXVI.

Obruta frugifero sensim sic cespite surgunt
Semina, per multos quæ latuere dies.
Sanguine sancivit fœdus cum plebe Iehova,
Sanguine placabant numina sancta patres:
Sanguine conspersi quos præterit ira Penates;
Sanguine signata est quæ modò cedit humus.
Parce Deus, satis est, infandos siste dolores,
Inter funestos pervolet illa dies.
Sit Reges mactare nefas, ut sanguine posthac
Purpureo nunquam terra Britanna fluat.
Exemplum pereat cæsa cum vulnere Christæ;
Inque malum præceps author, & actor erat.

Si meliore sui post mortem parte triumphet,
Carnifices fileant, tormina, claustra, cruces.
Quem dederant cursum superi Regina peregit:
Tempora lata Deus, tempora dura dedit.

Edidit

Edidit eximium fato properante Iacobum,
Quem Pallas, Musæ, Delia fata colunt.
Magna viro, major natæ, sed maxima partu
Conditur hîc regum filia, sponsa, parens.
Det Deus ut nati & qui post nascentur ab illa
Æternos videant hinc sine nube dies.

H. N. gemens P.

* For Prince *Henry* her grandchild, of whose worth England seemeth unworthy, many excellent Epitaphs were composed every where extant, but this have I selected.

Reader, wonder thinke it none,
Though I speake and am a stone.
Here is shrinde cœlestiall dust,
And I keepe it but in trust.
Should I not my Treasure tell,
Wonder then you might as well,
How this stone could choose but breake,
If it had not learnt to speake.
Hence amazd, and aske not me,
Whose these sacred ashes be.
Purposely it is concealed,
For if that should be revealed,
All that reade would by and by,
Melt themselves to teares, and dy.

Within this marble casket lies
A matchlesse jewell of rich prize,
Whom Nature in the worlds disdaine,
But shewd, and then put up againe.

On Queene *Anne.*

March with his winde hath strucke a Cedar tall,
And weeping Aprill, mournes the Cedars fall,

And May intends no flowers her month ſhall bring,
Since ſhe muſt looſe the Flower of all the ſpring.
Thus Marches winde hath cauſed Aprill ſhowers,
And yet ſad May muſt looſe her flower of flowers.

Another on Queene *Anne.*

Thee to invite, the great God ſent a ſtarre,
Whoſe neareſt friend and kinne, good Princes are:
Who, though they runne their race of men, and dye,
Death ſerves but to refine their Majeſtie.
So did our Queene her Court from hence remove,
And left this earth, to be enthron'd above.
Then ſhe is chang'd, not dead, no good Prince dyes,
But like the Sunne, doth onely ſet to riſe.

On King *James.*

He that hath eyes, now wake and weepe;
He whoſe waking was our ſleepe,
Is fallen aſleepe himſelfe, and never
Shall wake more; till wake for ever,
Deaths iron hand, hath cloſ'd thoſe eyes
That were at once, three kingdomes ſpies,
Both to foreſee, and to prevent
Dangers, ſo ſoone as they were meant.
That head, whoſe working braine alone
Thought all mens quiet, but his owne
Is fallen at reſt (Oh) let him have
The peace he lent us, to his grave,
If no Naboth, *all his raigne*
Was for his fruitfull Vineyard ſlaine,
If no Vriah *loſt his life,*
Becauſe he had too fayre a wife.
Then let no Shemies *curſes wound*
His honour, or prophane this ground:

Let

Let no blacke mouthed breath'd ranke curre,
Peacefull Iames *his aſhes ſtu re.*
Princes are Gods, (O) doe not then
Rake in their graves to prove them men.

Another on King *Iames.*

For two and twenty yeares, long care,
For providing ſuch an heire,
Which to the Peace he had before,
May adde twiſe, two and twenty more.
For his dayes travels, and nights watches,
For's craſie ſleepe ſtollen by ſnatches,
For two fierce kingdomes wound in one,
For all he did, and ment to have done.
Doe this for him, write o're his duſt,
Iames *the Peacefull, and the Iuſt.*

On the King of *Sweden.*

Seeke not Reader here to finde
Entomb'd, the throne of ſuch a minde,
As did the brave Guſtavus *fill,*
Whom neither time nor death can kill:
Goe and reade all the Cæſars *acts,*
The rage of Scithian *Cataracts.*
What Epire, Greece, *and* Rome *hath done,*
What kingdomes Gothes and Vandals won.
Reade all the worlds heroique ſtory,
And learne but halfe this Hero's *glory.*
Theſe conquered living, but life flying,
Reviv'd the foes, he conquer'd dying,
And Mars *hath offered at his fall*
An Hecatombe of Generals:
The great Comparer could not tell
Whence to draw out his Parallell.

Then

Then doe not hope to finde him here,
For whom earth was a narrow ſphear.
Nor by a ſearch in this ſmall marble rome,
To finde a King ſo farre above a Tombe.

Another.

Upon this place the great Guſtavus *dyde,*
While victory lay weeping by his ſide.

Vpon the Tombe of the Heart of *Henry* the third, late King of *France*, ſlaine by a *Iacobine* Fryer, 1589.

Whether thy choyce or chance, thee hither brings;
Stay Paſſenger, and waile the hap of Kings.
This little ſtone a great Kings heart doth hold,
That rul'd the fickle French, and Polacks bold,
Whom with a mighty warlike hoſt attended
With trayterous knife, a cowled monſter ended.
So frayle are even the higheſt earthly things,
Goe paſſenger, and wayle the fate of Kings.

Vpon the Duke of *Richmond* and *Lenox*.

Are all diſeaſes dead, or will death ſay
He might not kill this Prince, the common way?
It was even thus, and Time with death conſpird,
To make his death, as was his life admir'd.
The Commons were not ſummond now I ſee,
Meerely to make lawes, but to mourne for thee:
No leſſe then all the Biſhops might ſuffice
To wait upon ſo great a ſacrifice:
The Court the Altar was, the waiters Peeres,
The Mirrhe & Frankincenſe, great Cæſars tears.
A funerall for greater pompe and ſtate,
Nor time, nor death, could ever celebrate.

Vpon

Vpon Sir *Francis Vere.*

When Vere *fought death, arm'd with his sword & shield,*
Death was afraid to meet him in the field:
But when his weapons he had laid aside,
Death like a coward strooke him, and he dy'd.

Vpon Master *Edmund Spencer* the famous Poet.

At Delphos shrine one did a doubt propound,
Which by the Oracle must be released,
Whether of Poets were the best renownd,
Those that survive, or those that be deceased.
The God made answere by divine suggestion,
While Spencer *is alive, it is no question.*

Qui fide antiqua, & opera assidua
Brstannicam antiquitatem
Indagavit,
Simplicitatem innatam honestis
studiis excoluit,
Animi solertiam candore illustravit,
Gulielmus Camdenus ab Eliz.
R. ad Regis Armorum (Clarentii
titulo) dignitatem evocatus.

Hic spe certa resurgendi in
Christo S. E.

Q.

Obiit Anno Dom. 1623. 9 *Novembris*
Ætatis suæ 74.

Vpon Mr. *Michael Draitons* Monument in *Westminster.*

Doe pious Marble, let thy Readers know
What they and what their children owe
To Draytons name, whose sacred dust
I recommend unto thy trust.
Protect his Mem'ry, and preserve his story,
Remaine a lasting monument of his glory,
And when thy ruine shall disclaime
To be the treasurer of his name;
His name that cannot dye shall be
An everlasting Monument to thee.

Isaacus Causabonus.

(O Doctiorum quicquid est assurgite
Huic tam colendo nomini.)

Quem Gallia reip. literariæ bono
Peperit, Henricus IV. Francorum Rex
Invictissimus Lutetiam literis suis
Evocatum, Bibliothecæ suæ præfecit,
Charumq; deinceps dum vixit habuit.
Eoque terris erepto Iacobus Mag. Brit.
Monarcha Regum doctissimus doctis
Indulgentiss. in Angliam accivit.
Munifice fovit. Posteritasque ob
Doctrinam æternam mirabitur
H. S. E. invidia major.
Obiit æter. in Christo vitam anhelans
Kal. Jul. MDCXIV. Ætat. LV.
Viro opt. immortalitate digniss. Th. Mortonus Ep. Dunelm.
Iucundissimæ quoad fruì licuit consuetudinis
Memor Pr. S. L. CV. MDCXXXIV.
Qui nosse vult Causabonum,
Non saxa sed chartas legat
Superfuturas marmori
Et profuturas posteris.

But

But I feare now I have overcharged the Readers minde, with dolefull, dumpish, and uncomfortable lines. I will therefore for his recomfort, end this part with a few conceited, merry, and laughing Epitaphes, the most of them composed by Master *Iohn Hoskins* when hee was young, and will begin with the Bellowes maker of *Oxford*.

Here lyeth Iohn Cruker *a maker of Bellowes,*
His craftes-master and King of good-fellowes;
Yet when he came to the houre of his death,
He that made Bellowes, could not make breath.

Thomas Elderton, who did arme himselfe with Ale (as old Father *Ennius* did with Wine) when he ballated, had this, in that respect made to his memory.

Hic situs est sitiens atque ebrius Eldertonus,
Quid dico, hic situs est? hic potius sitis est.

Of him also was made this.

Here is Elderton *lying in dust,*
Or lying Elderton, *chuse which you lust.*
Here he lyes dead, I doe him no wrong,
For who knew him standing, all his life long?

Some wise man was he, and so reputed, for whom this was composed.

Here lyeth Thom. Nicks body
Who lived a foole and dyed a nody:
As for his soule aske them that can tell,
Whether fooles soules goe to heaven, or to hell.

Neither may this offend any, For that of *Durandus* the old Priest is little better.

Hic est Durandus positus sub marmore duro,
An sit salvandus ego nescio, nec ego curo.

* And this following of an usurer is of the same straine.

Here lyes ten in the hundred
In the ground fast ramd:
'Tis an hundred to ten,
But his soule is damnd.

Miſerable was *Hermon*, who when he had onely dreamed that he had disburſed money, died for woe; likewiſe *Pheidon* who wept not for that he ſhould dye, but that his buriall would coſt foure ſhillings. But moſt miſerable was that pinchpeny *Hermocrates*, that in his laſt will and teſtament made himſelfe his owne ſole heire and executor of all he had, and yet refuſed to live when hee might, becauſe he would not be at charge of a purgation. And our countryman old *Sparges* might ſeeme to be of his tribe, for whom was made,

Here lyeth father Sparges
That dyed to ſave charges.

Maſter *Wills* Doctor of Phyſick who died lately at *Vienna*, would often ſay hee would have this verſe onely for his Epitaph.

Here lyeth Willing Wills.

But a friend of his that knew him to bee Caprichious, wiſhed him to adde one verſe more to make up rime after the manner; but when he ſaid, he had nothing hee might adde more, one *extempore* ſaid, it might bee well made up thus,

Here lyeth willing Wills
With his head full of Windmills.

For one that had continuall new encounters in his owne minde, and crammed his head with contrary diſcontents, I have heard this.

Here lyeth he,
Which with himſelfe could never agree.

And for another contentious companion was made this.

Here lyes the man who in life
With every man had law and ſtrife.
But now he is dead, and layd in grave,
His bones no quiet reſt can have.

For

For lay your eare unto this ſtone,
And you ſhall heare how every bone
Doth knock and beat againſt each other,
Pray for his ſouls health gentle brother.

You ſhall have this out of the Cathedrall Church of *Norwich*, whatſoever you account of it.

Vnder this ſtone
Lyes Iohn Knapton,
Who dyed juſt
The xxviii of Auguſt,
M. D. XC. and one,
Of this Church Peti-Canon.

Vpon merry *Tarlton*, I have heard this.

Hic ſitus eſt cujus vox, vultus, actio poſſit
Ex Heraclito reddere Democritum.

Here lyeth Richard a Preene,
One thouſand, five hundred, eighty nine,
Of March the xx. day.
And he that will dye after him may.

Here lyeth he, who was borne and cryed,
Told threeſcore yeares, fell ſicke, and dyed.

Here lyes the man whoſe horſe did gaine
The Bell in race on Salisbury plaine:
Reader, I know not whether needs it,
You or your horſe rather to reade it.

Here lyes the man that madly slaine,
In earnest madnesse did complaine
On nature, that she did not give,
One life to loose, another to live.

Here lyes the Lord have mercy upon her,
One of her Majesties maides of honour:
She was both young, slender, and pretty,
She dyed a maide, the more the pitty.

Here lyes a gallant, a gentleman of note,
Who living could never change a groat.

Here lyes Tom. Dashe *that notable Raylour,*
That in his life nere paid Shoemaker, nor Taylour.

One stone sufficeth (loe what death can doe)
Her that in life was not content with two.

Here lyeth C. under ground,
As wise as L. thousand pound.
He never refused the Wine of his friend,
Drinke was his life, and drinke was his end.

Here lyeth N. a man of fame,
The first of his house and last of his name.

At *Farlam* on the west marches toward Scotland, neare *Naworth* Castle.

Iohn Bell *broken-brow*
Ligs under this ſtean:
Foure of mine een ſonnes
Laid it on my weam.
I was a man of my meate,
Maſter of my wife;
I lived on mine owne land
Without mickle ſtrife.

For old *Th. Churchyard* the poore Court-Poet this is now commonly current.

Come Alecto and lend me thy torch,
To finde a Church-yard in the Church-porch.
Poverty, and Poetry this tombe doth encloſe,
Therefore Gentlemen be merry in Proſe.

With theſe memorials of the dead which give a little living breath to the dead (for as he ſaith, *Mortuorum vita in memoria vivorum poſita eſt*) I conclude:

Et veniam pro laude peto, laudatus abundè
Non faſtiditus ſi tibi Lector ero.

In Saint *Pauls* was this.

Here lyes John Dod, *a ſervant of God, to whom he is gone;*
Father, or Mother, Siſter or Brother, he never knew none,
A Headborough, and a Conſtable, a man of fame,
The firſt of his houſe, and laſt of his name.
Dyed, buried, and deceaſt the fifteenth of May, (munday.
One thouſand, five hundred, & fifteen, being Whitſon-

On Maſter *Burbidge* the Tragedian.

Exit Burbidge.

On Maſter *Weymarke*, a conſtant walker in *Paules.*

Defeſſus ſum ambulando.

Vpon

Vpon a Puritanicall Lock-Smith,

A zealous Lock-Smith dyed of late,
And did arive at heaven gate,
He *ſtood without and would not knocke,*
Becauſe he meant to picke the locke.

In Saint *Mary Saviours* this.

Here lyes William Emerſon,
Who lived and dyed an honeſt man.

Vpon a Gentlewoman, whoſe husbands love to her broke her heart, he writing himſelfe this Epitaph.

Theſe lines with golden letters I have fild,
Here lyes that wife, whoſe husbands kindeneſſe kild.

Vpon the Martyrdome of Saint *Alban* painted in glaſſe, this.

The image of our frailty, painted glaſſe,
Shewes where S. Albans *life and ending was:*
A Knight beheads the Martyr, but ſee ſoone
His eyes dropt out, ſeeing what he had done:
And leaving their owne head, ſeemd with a teare
To wayle the other head, lay mangled there:
Becauſe his eyes before, no teares would ſhed,
His eyes like teares themſelves fell from his head.
O miracle, that when Saint Alban *dyes,*
The murtherer himſelfe weeps out his eyes.

Not of a much finer thred is this Epitaph written upon one *Hubberton* in the North Country.

Here ligs Iohn Hubberton,
And there ligs his wife,
Here ligs his dagger,
And there ligs his knife:
Here ligs his daughter,
And there ligs his ſonne,
Heigh for brave Iohn Hubberton.

One

One to shew the good opinion hee had of his wifes soule departed, who in her life time was a notorious shrew, writes vpon her this Epitaph.

We lived one and twenty yeare
As man and wife together:
I could not stay her longer here,
Shee's gone I know not whether.
But did I know, I doe protest,
(I speake it not to flatter)
Of all the women in the world,
I sweare I'de nere come at her.
Her body is bestowed well,
This handsome grave doth hide her,
And sure her soule is not in hell,
The divell could ne're abide her:
But I suppose shee's soar'd aloft,
For in the late great thunder,
Me thought I heard her very voyce,
Rending the clowds asunder.

Vpon a couple who equally used to brawle one with the other was written this Epitaph.

Hic jacet ille, qui centies & mille,
Did scold with his wife:
Cum illo jacet illa quæ communis in villa,
Did quittance his life:
His name was Nick, *the which was sicke,*
And that very male:
Her name was Nan, *which lov'd well a man,*
So Gentlemen, Vale.

Vpon one Maſter *Thomas Peniſtone*, a Gentleman of an ancient family, and allyed to many more, who ſometime was one of the Clerkes of the Councell to Queene *Elizabeth*, upon a ſtone in a Piller of the Cathedrall Church of *Rocheſter*, is engraven this plaine Epitaph.

Learning, Worſhip, Credit, Patrimony,
Wit, Wealth, Alliance, Wife and Progeny,
Servants and Friends: all this (alas) had he,
Yet lyeth now in duſt here, as you ſee,
And ſo doe thouſands moe, and ſo ſhall ye.
He did but follow thoſe that went before,
And you ſhall follow him, and others more
Shall follow you; ſmall difference in the matter,
But that ſome goe before, and ſome come after.

Vpon one of a baſe condition, yet in reſpect of his name, would have claimed kindred of a moſt Noble Family, and being a notorious lyar, was this written.

Here lyes M. F. *the ſonne of a Beare-ward,*
Who would needs beare Armes in deſpight of the Herhaught:
Which was a Lyon as blacke as a Ieat-ſtone,
With a ſword in his pawes inſtead of a whetſtone.
Five ſonnes had this lyer, 'tis worth the revealing,
Two arrant lyers, and three hang'd for ſtealing.
His daughters were nine, never free from ſores,
Three crooked Apoſtles, and ſixe arrant whores.

Vpon a Dyer I finde this written.

He that dyed ſo oft in ſport,
Dyed at laſt, no colour for't.

Not

Not much unlike to the former is this written upon a Cobler named *Cosier.*

Come gentle Reader, gentle friend,
And here behold poore Cosiers *end,*
Longer in length, his life had gone,
But that he had no Last so long,
O mighty Death! whose art can kill
The man that made soles at his will.

On a childe drowned catching of an Apple.

Disce meo malo, posse carere malo.

Vpon the untimely death of a childe.

As carefull Nurses, to their bed doe lay
Their children, which too long would wantons play:
So to prevent all my insuing crimes,
Nature my Nurse laid me to bed betimes.

On a youth that dyed with griefe.

Surpris'd by griefe and sickness, here I lye,
Stopt in my middle race, and soone made dead,
Youth doe not grutch at God, if soone thou dye,
But know he trebles favour on thy head.
Who for the mornings worke, equals the pay
With those that have indur'd the heat of day.

On rich *Hewet.*

Here lyes rich Hewet, *a Gentleman of note,*
For why he gave three Owles in his coate,
Yet see he is buried in the Church of Saint Paul,
He was wise, because rich, and now you know all.

In Saint *Martins* in the fields.

Here lyes Richard Hobbs,
Yeoman of the Roabes
To our late Soveraigne Queene Mary,
And dyed on Aſhwedneſday being the 19. *of Februa-*
ry,
One thouſand five hundred, ſixty and one,
On whoſe ſoule Ieſus have mercy, Amen.

Vpon *John Death*.

Here lyes Iohn Death, *the very ſame,*
That went away with a couſen of his name.

Vpon one that was blinde and deafe.

Here lyes Dicke Freeman,
That could not heare nor ſee man.

Vpon one that was bald.

Here lyes Iohn Baker *inrolled in mould,*
That never gave a penny to have his head pould,
Now the Plague & the Poxe light on ſuch a device,
That undid the Barber, and ſtarv'd up the Lice.

Vpon one *Iarret* a Grocer, buried in Saint *Mary Saviours* in Southwarke, 1626.

Some cal'd him Garret, *but that was too high,*
His name was Iarret *that here doth lye:*
Who in his life was toſt on many a wave,
And now he lyes anchored in his owne grave.
The Church he did frequent, while he had breath,
He deſired to lye therein after his death.
To heaven he is gone, the way before,
Where of Grocers there is many more.

Vpon

Vpon *Simon Vadloe* Vintner, dwelling in Fleet-ſtreet, at the ſigne of the Divell and Saint Dunſtane.

Apollo & cohors Muſarum
Bacchus vini & uvarum
Ceres pro pane & cerviſia
Adeſte omnes cum triſtitia
Diiq; Deaq; lamentate cuncti
Simonis Vadloe funera defuncti.
Sub ſigno malo bene vixit, mirabile!
Si ad cœlos receſſit, gratias Diabole.

We will now come nearer to our times, and ſhew you the fertility of our moderne wits in ſome few, but extraordinary pieces of various invention, upon ſeverall ſubjects, ſome grave and ſerious, others witty ridiculous, as

Vpon a Butcher that married a Tanners daughter.

A fitter match hath never bin,
The fleſh *is married to the* skin.

I found this written upon the Doome Church in *Vtreteht*, upon *Cain* and *Abel*.

Abel: Sacrum pingue dabo, non macrum ſacrificabo,
Cain: Non dabo pingue ſacrum, ſacrificabo macrum.

Vpon two beautifull children, a brother and ſiſter, who wanted each of them an eye.

Lumine Acon dextro caruit, Leonilla ſiniſtro,
Et potuit forma vincere uterque Deos:
Parve puer lumen quod habes concede ſorori,
Sic tu cæcus AMOR, ſic erit illa VENVS.

Engliſhed thus.

Thou one-eyd Boy, whoſe ſiſter of one mother,
Matchleſſe in beauty are, ſave one to th' other:
Lend her thine eye ſweet Lad, and ſhe will prove
The Queene of Beauty, thou the God of Love.

On a Gold-Smith that tipt a ſtone Iugge with ſilver.

He that did tip ſtone Iugges about the brimme,
Met with a blacke pot, and that pot tip'd him.

Vpon two Lovers who being eſpouſed, dyed both before they were married.

She firſt deceas'd, he for a little tryed
To live without her, lik'd it not, then dyed.

Mans life.

Man is a glaſſe, life is as water;
That's weakely wall'd about:
Sinne brings in death, death breakes the glaſſe,
So runnes the water out.

Vpon a young Gentlewoman.

Nature in this ſmall volume was about
To perfect what in woman was left out,
But fearing leſt a piece ſo well begunne
Might want preſervatives when ſhe had done.
Ere ſhe could finiſh what ſhe undertooke,
Threw duſt upon it, and ſhut up the booke.

Here lyes a woman, no man can deny it,
That reſts in peace although ſhe liv'd unquiet.
Her husband praies, if by her grave you walke,
You'd gently tread, for if wak't, ſhee'l talke.

Vpon

Vpon Maſter *Parſons*, Organiſt at Weſtminſter.

Death paſſing by, and hearing Parſons *play,*
Stood much amazed at his depth of skill,
And ſaid, this Artiſt muſt with me away,
(For Death bereaves us of the better skill)
But let the Quire while he keepes time, ſing on,
For Parſon *reſts, his ſervice being done.*

Vpon Maſter *Charles Wray*, ſonne to ſir *William Wray*, who died at ſixteene or ſeventeene yeares of age, and lyeth buried in *Aſhbie* Church in *Lincolnſhire*.

When I in Court had ſpent my tender prime,
And done my beſt to pleaſe an earthly Prince,
Even ſicke to ſee how I had loſt my time,
Death pittying mine eſtate, remoov'd me thence,
And ſent me (mounted upon Angels wings)
To ſerve my Saviour and the King of Kings.

Epitaphium Honoratiſſimæ Heroinæ IANÆ Wintoniæ Marchioniſſæ ædibus ſuis Baſingæ defunctæ.

Inclyta IANA *jaces hoc Marchioniſſa Sepulchro*
Ceſtrenſis, patrii gloria ſola ſoli.
Quam non uſque adeo tituli non cenſus honores
Stemmata magnorum ſanguine ducta ducum.
Non tua qua Triviæ *certabas forma* Dianæ
Dicere & Idaliam *vel ſuperâſſe Deam.*
Quam pietas tua grata Deo, quam pectore caſto
Religionis amor, vitaque labe carens!
Quam roſeo reſidens generoſa modeſtia vultu,
Abſque ſupercilii nube benigna manus.
Oh quam te memorem! ſuperi nova civis Olympi
Diva anima æternum conſociata Deo,
Angelicis ubi miſta choris agis alta triumphos,
In patriam fragili carne ſoluta, redux.

Vpon

Vpon a Collier.

Here lyes the Collyer, Iohn *of* Naſhes,
By whom Death nothing gain'd, he ſwore:
For living he was duſt and aſhes,
And being dead, he is no more.

A Gentleman who dwelt at *Bermington* in *Holland*, wrote this Diſtich in Latine upon his wife buried at *Weſterkeale* in *Lincolnſhire.*

Quæ pia, quæ prudens, quæ provida, pulchra fuiſti,
Vxor in æternum, chara M A R I A vale.

Vpon an Vſurer.

Here lyes he underneath this ſtone,
That whil'ſt he liv'd, did good to none.
And therefore at the point to dye,
More cauſe had ſome to laugh then cry.
His eldeſt ſonne thought he had wrong,
Becauſe he lingred out ſo long,
But now he's dead, how ere he fares,
There's none that knowes, nor none that cares.

On a Miller.

Death without warning, was as bold as briefe,
When he kil'd two in one, a Miller and a thiefe.

On a Wreſtler.

Death to this wreſtler gave a fine fall,
That trip'd up his heeles, and tooke no hold at all.

Vpon a rich Country Gentleman.

Of Woods, of Plaines, of Hils and Dales,
Of Fields, of Meades, of Parkes and Pales,
Of all I had, this I poſſeſſe,
I need no more, I have no leſſe.

On the Proverbe, *Quot capita, tot sententiæ.*

So many heads, so many wits, fie, fie,
Is't not a shame for Proverbs thus to lye:
My selfe though my acquaintance be but small,
Know many heads that have no wit at all.

If ye be melancholily disposed, peruse these heroique lines penned surely by the Prince of Poets of his time in France, *Anthonius Areria*, which Author I keepe as a Iewell, *de Bello Romano.*

O Deus omnipotens fortunam quando tuabis
Quæ fuit in guerra tunc inimica mihi,
Perdere garsetas omnes fecit atque cavallos
In campo Romæ quando batelha fuit,
Atque ego pensabam personam perdere charam,
Sed bene gardavit tunc mea membra deus.
Nam christum Dominum de grando corde pregabam
Et sanctam matrem fortiter atque suam,
Omnes & sanctos & sanctas de paradiso
Devotus grandus atque fidelis eram.
De tali guerra non escapare putabam,
Et mihi de morte granda pacra fuit.
Pou Pou bombarda tota de parte putabant
Dixisses nigrus ille Diablus erat.
Tiff taff tos & tif dum la bombarda bisognas
Garda las gambas nec tibi blessetcas, &c.

Impossibilities.

Embrace a Sun-beame, and on it
The shadow of a man beget.
Tell me who raigned in the Moone
Set the thunder to a tune,
Cut the Axel-tree that beares
Heaven and earth, or stop the spheares
With thy finger; or divide

Beggery from luſt and pride,
Tell me what the Syrens ſing,
Or the ſecrets of a King,
Or his power, and where it ends,
And how farre his will extends.
Goe and finde the bolt that laſt
Brake the clouds, or with like haſt
Fly to the Eaſt, and tell me why
Aurora *bluſhes: if to lie*
By an old man trouble her minde,
Bid Cephalus *be leſſe unkinde.*
Canſt thou by thine art uncaſe
The myſteries of a Courtiers face.
Canſt thou tell me why the night
Weeps out her eyes? If for the ſight
Of the loſt Sunne, ſhe put on blacke,
Poſt to his fall, and turne him backe.
If not for him, then goe and finde
A widdow, or all woman kinde,
Like to their outward ſhew, and be
More then a Delphian Deity.

Anagrammes.

Vpon *Henry* the fourth King of *France*, ſlain by *Ravillac*.

Henricus IV. Galliarum Rex,
In herum exurgis Ravillac.

Vpon Queene *Anne*.

Anna Britannorum Regina.
In Anna regnantium arbor.

Eliſabetha Stevarta
Has Artes beata velit.

Vpon

Vpon a faire Lady the Lady *Anne Dudleie* in *Italian*.

Anna Dudleia
E la nuda Diana

Vpon Master *Iohn Dowland* the famous Luteniſt.

Ioannes Doulandus
Annos ludendo hauſi.

Maria Meutas
Tu a me amaris.

Dame Elianor Davies,
Never ſo mad a Ladie.

Vpon a brave Lady living in *Norfolke*.

Amie Mordaunt
Tum more Dianam
Tu ore Dianam
Me induat Amor
Nuda ô te miram.

Sir *Thomas Ridgewaie* being Treaſurer of *Ireland*, gave for his creſt a Camell kneeling under his burthen, whereupon this Anagramme fortunately fell upon his name.

Thomas Ridgwaie
Mihi Gravato, Deus.

Palindromes are thoſe where the ſyllables are the ſame backward and forward, theſe alſo are of fine invention: as

A Noble Lady in Queene *Elizabeths* time being for a time forbidden the Court for being over-familiar with a great Lord in favour, gave this Embleme, the Moone covered with a cloud, and underneath

Ablata, at alba.

A great Lawier as well this, the same also backward and forward:

Si nummi immunis.

Which may be englished,

Give me my fee, and I warrant you free.

A Scholler and a Gentleman living in a rude Country Towne, where he had no respect, wrote this with a coale in the towne Hall.

Subi dura a rudibus.

At *Cadiz* in *Spaine* is to be seene this mad Epitaph of one whose name was *Insanus*.

Lector.

Hic insanus jaceo, & nisi tu me insanior fuisses non huc ad ultimas orbis partes, me quæsitum accessisses. Vale & sapi.

Non plus ultra.

Their devices that expresse names by bodies are termed *Rebus*, in old times esteemed ingenious devices, but in ours ridiculous.

Master *Newburie* the Stationer devised for himselfe an Ewtree with the Berries, and a great N. hanging upon a snag in the midst of the tree, which could not choose but make *Newberie*.

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